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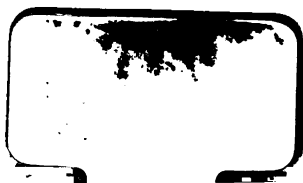
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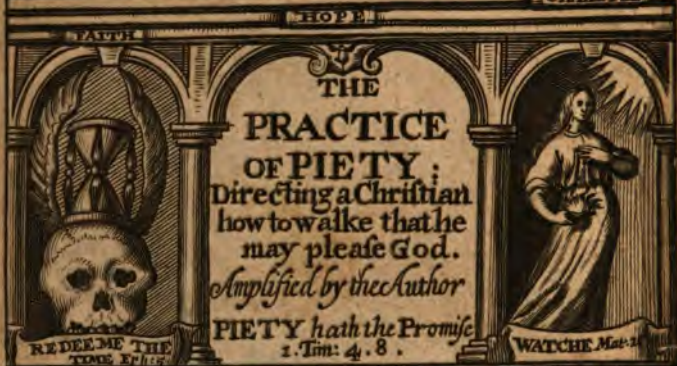


Moss

1800

William





LONDON Printed for D. Midwinter 1713.

THE
PRACTICE
OF
PIETY:

Directing a Christian how to walk, that
he may please G O D.

Amplified by the Author.

The Fifty Third Edition, Corrected.

I TIM. IV. 8.

Piety hath the Promise.

L O N D O N :

Printed for *Daniel Midwinter*, at the Three Crowns
in *St. Paul's Church-yard*.

1 7 1 9.



TO THE
High and Mighty Prince
C H A R L E S,
Prince of *W A L E S.*

CH R I S T J E S U S, *the*
* P R I N C E of Princes, *blefs*
your Highness, with length of Days,
and an increase of all Graces, which
may make you truly prosperous in this
Life, and eternally happy in that which
is to come.

Jonathan *shot* † three Arrows, to drive
David *further off from* Saul's fury: And
this is the third Epistle which I have writ-
ten, to draw your Highness nearer to God's
favour, by directing your Heart to begin
(like Joseph) in your youth to seek after
the God of David, (and of Jacob) your
Father. Not but that I know, that your

* 1 Tim. 6: 15. Rev. 22: 13. † 1 Sam. 30: 20. ‡ 3 Chron. 34: 30.

The Epistle Dedicatory.

Highness *does this without my admonition ; but because I * would with the Apostle have you to abound in every Grace, in Faith and Knowledge, and in all Diligence, and in your Love to God's Service and true Religion, Never was there more need of plain and unfeigned Admonition: For the Comick, in that Saying, seems but to have prophesied of our Times, Obsequium amicos, veritas odium parit. And no marvel ; Seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not how to be vainer, nor Wickedness how to be more wicked ? And whereas heretofore those have been counted most holy, who have shewed themselves most † zealous in their Religion ; they are now reputed most discreet, who can make the least profession of their Faith. § And that these are the last days, appears evidently ; because the Security of Mens eternal State hath so overwhelmed (as Christ foretold it should) all Sorts ; that most who*

** Qui monet ut facias, quod jam facis, ipse monendo Laudat, & hortatu comprobat acta suo. 2 Cor. 8. 7. † Matth. 15. 1. § 2 Tim. 2. 4.*

The Epistle Dedicatory.

*now live, are become lovers of Pleasures, more than lovers of God: And of those who pretend to love God, O God! what sanctify'd heart can but bleed, to behold how seldom they come to Prayers? How irreverently they hear God's Word? What Strangers they are at the Lord's Table? What assiduous Spectators they are at Stage-Plays; Where (being Christians) they can sport themselves to hear the Vassals of the * Devil scoffing Religion, and blasphemously abusing Phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their Bibbing-houses. So that he who would now-a-days seek in most Christians for the power, shall scarce almost find the very shew of Godliness. Never was there more sinning, never less remorse for sin, Never was the Judge † nearest to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many*

* Exemplum accidit, mulieris, Domino teste, quæ Theatrum adiit, & inde cum Dæmonio rediit. Itaque in exorcismo cum oneraretur immundus spiritus quod ausus est fidelem aggredi; constanter justissime quidem (inquit) feci: In meo eam inveni, *Tertul. de spect. lib. cap. 26.* Therefore *Tertul. in cap. 26.* Calls the Stage, Diaboli Ecclesiam, & Cathedram pestilentiarum. † James 5. 9. Rev. 11. 20.

The Epistle Dedicatory.

(who think themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest Wisdom of most Men in this Age consists in being wise, first, to deceive others, and in the end to deceive themselves.

And if sometimes some good Book haps into their hands, or some good Motion cometh into their Heads, whereby they are put in mind to consider the uncertainty of this Life present; or how weak assurance they have of Eternal Life, if this were ended: And how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Ear, that tho' it be fit to think of these things, yet, It is not yet time; And that he is yet young enough (tho' he cannot but know, that many millions as young as himself are already in Hell, for want of timely Repentance.) Presumption warranteth him in the other Ear; that he may have time hereafter, at his leisure, to repent;

The Epistle Dedicatory.

pent; and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time to enjoy his sweet Pleasures, and to increase his Wealth and Greatness: And hereupon (like Solomon's * sluggard) he yields himself to a little more sleep, a little more slumber, a little more folding of the Hands to sleep in his former sin; till at last, Despair (Security's ugly Hand-maid) comes in unlooked for, and shews him his Hour-glass; dolefully telling him, that his time is past; and that nothing now remains but to die, and be damned. Let not this seem strange to any, for too many have found it too true; and more, without more Grace, are like to be thusfoothed to their end; and in the end, snared to their endless perdition.

In my desire therefore of the † Common Salvation, but especially of your Highness's everlasting welfare, I have endeavoured to extract (out of the Chaos of endless Controversies) the old Practice of true Piety, which flourished before those Controversies were hatched: Which my poor La-

* Prov. 6. 10. † Jude 3.

The Epistle Dedicatory.

*bours (in a short while) now come forth again, under the gracious protection of your Highness's Favour ; and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be Pious, has in all Ages been held the truest honour ; How much more honourable is it, in so impious an Age, to be the true Patron and Pattern of Piety ? Piety made David, Solomon, Jehoshaphat, Ezekias, Josias, Zerubbabel, Constantine, Theodosius, Edward the Sixth, Queen Elizabeth, Prince Henry, and other religious Princes to be so honoured ; that their names (since their death) * smell in the Church of GOD like a precious Oyntment, and their remembrances, sweet as Honey in all Mouths, and as Musick at a Banquet of Wine : When as the lips of others, who have been godless and irreligious Princes, do rot and stink in the memory of God's People. And what honour is it for great Men to have great Titles on Earth ; when God counts their Names unworthy to be † written in his Book of Life in Heaven ?*

* Eccles. 7. 1. Eccles. 4. 21. † Luke 10. 20. Rev. 17. 8.

The Epistle Dedicatory.

*It is Piety that Embalms a Prince's good Name, and make his face to shine before Men, and glorifies his Soul among Angels. For as Moses his Face, by often * talking with God, shined in the eyes of the People; so by frequent praying (which is our talking with God) and hearing the Word, (which is God's speaking unto us) † we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this Life is uncertain to all (especially to Princes;) What Argument is more fit, both for Princes and People to study, than that which teacheth sinful Man to deny himself, by mortifying his Corruptions; that he may enjoy Christ, the Author of his Salvation: To renounce these false and momentary Pleasures of the World; that he may attain to the true and eternal Joys of Heaven: And to make them truly honourable before God in Piety, who are now only honourable before Men in vanity? What Charges soever we spend in earthly vanities, for the most part they either die be-*

* Exod. 34. 29, 30. † 2 Cor. 3. 18.

The Epistle Dedicatory.

fore us, or we shortly dye after them :
*But what we spend like * Mary, In the
Practice of Piety shall remain our true
Memorial for ever. For, † Piety hath
the Promise of this Life, and of that
which shall never end. But § without Pi-
ety there is no internal Comfort to be
found in Conscience, nor external Peace
to be looked for in the World, nor any e-
ternal Happiness to be hoped for in Hea-
ven. How can Piety but promise to her self
a zealous Patron of your Highness; being
the sole Son and Heir of so gracious and
great a Monarch; Who is not only the
Defender of the Faith by Title, but also
a Defender of the Faith in Truth, as the
Christian World hath taken notice by his
learned confuting of Bellarmine's over-
spreading Heresies, and his suppressing
in the blade of Vorstus's Athean Blas-
phemies? And how easie is it for your
Highness to equal (if not exceed) all that
were before you, in Grace and Greatness;
if you do but set your Heart to seek, and*

* *Matth. 26. 13.* † *1 Tim. 4. 8.* § *Principibus ad salutem sola satis
vera est pietas; absque illa vero, nihil est vel exercitus vel imperato-
ris fortitudo, vel apparatus reliquus. Sozom. Eccles. Hist. lib. 9. c. 1.*

The Epistle Dedicatory.

to serve God, considering how religiously your Highness hath been educated by goodly and vertuous * Governours and Tutors, as also that you live in such a time, wherein God's Providence, and the King's religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehoida, † that doth good in our Israel both towards God and towards his House; Of whom your Highness at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul; and the wisest Counsel for the direction of your outward State. And to excite you the rather, to the zealous Practice of Divine Piety; often suppose with your self, that your Highness hears your religious Father James, speaking unto you as sometimes holy ‡ David spake to his Son Solomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing Mind: For the Lord searcheth

* The honourable Sir Robert Cary Knight, and the religious Lady Cary his Wife. Mr. Thomas Murray. Sir James Fullerton.

† 2 Chron. 24. 16. The Gracious Archbishop of Canterbury, G. A.

‡ 1 Chron. 28. 9.

all

The Epistle Dedicatory.

all hearts, and understandeth all the imaginations of the thoughts: If thou seek him, he will be found of thee: But if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almighty, who must be your chief Protector in Life, and only Protector in Death; I here once again, on my bended knees, offer my Old Mite new stamp'd, into your Highness's hands: Daily for your Highness offering up unto the most High my humblest Prayers; that as you grow in Age and Stature, so you may (like your Master, Christ) increase in Wisdom and Favour with God and all good Men. This Suit will I never cease: In all other Matters I will ever rest

Your Highness's humble Servant,

during life to be commanded,

Lewis Baily.

A D
CAROLUM
PRINCIPEM.

*Tolle Malos, extolle Pios, cognosce Teipsum:
Sacra tene; Paci consule; disce pati.*

TO

TO THE
Devout Reader.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me to add some points, and to amplify others. - To satisfy whose godly Request, I have done my best endeavour, and withal finished all that I intend in this Argument. If thou shalt hereby reap any more profit, give God the more praise; and remember him in thy prayers, who hath vowed both his life and his labours, to further thy Salvation as his own.

Farewel in the Lord Jesus.

THE

The Chief

CONTENTS

OF THIS

BOOK.

1. **A Plain Description of God,**
in respect of his Essence,
Persons and Attributes, so far
as every Christian should com-
petently endeavour to learn and
know: With sundry sweet Obser-
vations and Meditations there-
upon, Page 4
2. **Meditations setting forth the**
Miseries of a Man in his Life
and Death, that is not reconciled
to God in Christ, 38
3. **Meditations of the blessed State,**
both in Life and Death, of a Man
that is reconciled to God in Christ:
Wherein thou shalt find not a
few things worthy the Reading
and Observation, 61
4. **Meditations on seven Hindrances,**
which keep back a Sinner from
the Practice of Piety; necessary
to be read of all, but especially
of Carnal Gossellers in these
times, 101
5. **How to begin the Morning with**
pious Meditations and Prayers, 135
6. **How to read the Bible with**
Profit and Ease once over every
Year, 140
7. **A Morning Prayer** 144
Another shorter Prayer for the
Morning, 154
- Another brief Morning Prayer** 157
8. **Meditations how to walk with**
God all the Day, 158
Especially how to guide thy
Thoughts 159
Thy Words 164
Thy Actions 170
9. **Meditations for the Evening,** 178
10. **An Evening Prayer** 182
Another shorter Evening-Prayer, 188
11. **Things to be meditated upon as**
thou art going to bed, 191
12. **Meditations for a godly Hou-**
sholder, 192
13. **A Morning-Prayer for a Fa-**
mily, 196
14. **Holy Meditations and Graces**
before and after Dinner and
Supper, 201
15. **Rules to be observed in singing**
of Psalms, 208
16. **An Evening-Prayer for a Fa-**
mily, 210
17. **A Religious Discourse of the**
Sabbath-day, wherein is proved
that the Sabbath was altered
from the seventh to the first Day
of the Week, not by Humane
Ordinance, but by Christ him-
self and his Apostles: That the
fourth

The Contents.

fourth Commandment is perpetual and moral under the New Testament, as well as under the Old. And the true manner of sanctifying the Sabbath day is describ'd out of the Word of God,	215	31. Meditations for one that is recover'd from Sickness, And a Thanksgiving,	382
18. A Morning-Prayer for the Sabbath-day,	260	32. Meditations for one that is like to dye,	383
19. An Evening Prayer for the Sabbath-day,	275	33. A Prayer to be said of one that is like to dye,	386
20. Meditations of the true manner of Fasting, and giving of Alms, out of the Word of God,	279	34. Comfortable Meditations against Despair,	394
21. The right manner of holy Fasting,	298	35. Directions for those who come to visit the Sick,	397
22. Holy and devout Meditations of the worthy and reverend receiving of the Lord's-Supper,	299	36. A Prayer to be said for the sick by those who visit him, And choice Scriptures to be read unto him,	412
23. An Humble Confession of Sins before the Holy Communion,	325	37. Consolations against Impatience in sickness,	414
24. A sweet Soliloquy to be said a little before the receiving of the holy Sacrament,	341	38. Consolations against the fear of Death,	418
25. A Prayer to be said after the receiving of the holy Sacrament,	350	39. Seven sanctified Thoughts, and so many spiritual fits, fit for a sick Man ready to die,	422
26. Meditations how to behave thy self in the time of sickness,	358	40. Of the comfortable use of true Absolution and receiving of the Lord's Supper, to the faithful and penitent, before they depart this life, if they may conveniently be had,	426
27. A Prayer when one begins to be sick,	360	41. The last Speech of a godly Man dying,	432
28. Directions for making thy Will, and setting thy House in order,	365	42. Meditations of Martyrdom, wherein is proved that those who die for Popery cannot be Christ's Martyrs,	442
29. A Prayer before taking of Physick,	369	43. A Divine Colloquy between Christ and the Soul, concerning the Virtue and Efficacy of his dolorous Passion,	443
30. Meditations for the Sick,	371	44. The Soul's Soliloquy unto Christ her Saviour,	450

THE

THE
PRACTICE
OF
PIETY;

Directing a Christian how to
walk, that he may please
GOD.

WH O *ever* thou art that lookest into
this *BOOK*, never undertake to
read it, unless thou first *resolvest*
to become from thine Heart an un-
feigned *Practitioner* of *Piety*: Yet read it, and that
speedily, lest before thou hast read it over, God
(by some unexpected Death) cut thee off, for
thine inveterate *Impiety*.

B

The

The Practice of Piety.

The Practice of Piety consists,

1. In knowing,

1. The Essence of God, and that in respect of

1. The divers manner of being therein, which are three Persons :

1. Father.
2. Son.
3. Holy Ghost.

2. The Attributes thereof, which are either

Nominal ; or

1. Absolute
2. Relative,

1. Simple-ness.
2. Infinite-ness.

1. Life.
2. Understanding.
3. Will.
4. Power.
5. Majesty

2. Thy own self in respect of thy state of

1. Corruption.
2. Renovation.

2. In glorifying God aright,

1. By thy life, in dedicating thy self devoutly to serve him.

Ordinarily,

1. Privately in thine own person.

2. Publicly, { 1. With thy Family every day.
2. With the Church on the Sabbath-day.

Extraordinarily, by

{ Fasting,
Feasting.

2. By thy Death, in dying

{ 1. In the Lord.
2. For the Lord.

Unless

Unless that a Man doth truly *know* God, he neither can nor will *worship* him aright; for how can a Man * *love* him, whom he *knoweth not*? And who will *worship* him, whose *help* a Man thinks he needeth not? And how shall a Man seek Remedy by *Grace*, who never understood his Misery by *Nature*? Therefore (saith the † Apostle) *He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.*

¶ And forasmuch as there can be no true *Piety*, without the Knowledge of God; nor any good *Practice*, without the *Knowledge* of a Man's *own self*; we will therefore lay down the Knowledge of God's Majesty, and Man's Misery, as the first and chiefeſt Grounds of the *Practice of Piety*.

* Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, cum in quo vivimus, movemur, sumus. *Bucer.* in Psal. 115.
 † Heb. 11. 6. ¶ Danda imprimis opera est, ut Deum nōrimus; quotquot felices esse volumus. Quid nōscis si teipsam nescis?

A PLAIN DESCRIPTION OF THE

Essence and Attributes of God, out of the Holy Scripture; so far set forth as every Christian must competently know, and necessarily believe, that will be saved.

ALtho' no Creature can define what God is, because He is ^a *incomprehensible*, and ^b *dwelling in inaccessible Light*; yet it has pleased his *Majesty* to reveal himself in the *Word* unto us, so far as our weak *Capacity* can conceive him. Thus,

God is that ^c *one*, ^d *spiritual* and ^e *infinitely* ^f *perfect* ^g *Essence*, whose *Being* is ^h *of himself eternally*.

In the *Divine Essence* we are to consider Two Things: First, The *Diverse* manner of being therein: Secondly, The *Attributes* thereof.

The *diverse* manner of being therein, are called *Persons*.

A *Person* is a ⁱ *distinct* *Subsistence* of the ^j *whole* *Godhead*.

^a Psal. 143. 3. ^b 1 Tim. 6. 16. ^c Deut. 1. 4. & 4. 35. & 32. 39. & 6. 4. Isa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5. ^d John 4. 24. ^e 1 Cor. 3. 17. ^f 1 Kings 8. 17. Psal. 147. 5. ^g Deut. 32. 4. ^h Exod. 3. 14. ⁱ 1 Cor. 8. 6. Acts 17. 25. Rom. 11. 36. ^j Heb. 1. 3. ^k John 1. 1. & 5. 31. 37. & 14. 16. ^l Col. 2. 9. John 14. 9.

There

There are ^a *Three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These *Three Persons* are not *Three* several *Substances*, but *Three* distinct *Subsistences*; or *Three* *divers* manner of Beings, of ^b *one* and the same *Substance*, and *Divine Essence*. So that a Person in the Godhead is an *Individual Understanding*, and *incommunicable Subsistence*, living of it self, and not sustained by another.

In the Unity of the Godhead, there is a ^c *plurality* which is not *accidental*; (for God is a most *pure Act*, and admits no accidents;) nor *essential*, (for God is *one Essence* only;) but ^d *personal*.

The Persons in this *One Essence* are but *Three*. In this *Mystery* there is *alius & alius*, another and another; but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it self, is neither *divided*, nor *distinguished*; but the *Three Persons* in the *Divine Essence* are distinguished amongst themselves *Three* manner of Ways,

1. By their *Names*,
2. By their *Order*.
3. By their *Actions*.

^a Gen. 1. 26. & 3. 22. & 11. 7. Exod. 20. 2. Hof. 1. 4, 7. Isa. 63. 9, 10, Zach. 3. 2. Hag. 2. 5, 6. 1 John 5. 7. Mat. 3. 16, 17. & 28. 19. John 14. 26. 2 Cor. 13. 13. ^b Singula sunt in singulis, & omnia in singulis, & singula in omnibus, et unum omnia. Aug. lib. 6. de Trin. c. ult. c Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8. ^d Personæ Divinitatis distinguuntur personaliter, sive *μετὰ ἑαυτὰς*. ^e Deus est, indivisus unus in Trinitate, & inconfusus trinus in unitate. Justin.

1. By their Names, thus,

THE first *Person* is named the *Father*; First, in respect of his ^a *natural Son Christ*: Secondly, in respect of the *Elect*, his ^b *adopted Sons*; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the ^c *Son*, because he is ^d *begotten* of his ^e *Father's Substance*, or *Nature*; and he is called the *Word*; First, because the ^f *conception* of a *Word* in Man's Mind, is the nearest thing that in some sort can shadow unto us the manner how he is *eternally begotten* of his *Father's Substance*; and in this respect he is also called, the *Wisdom of his Father*, Prov. 8. 12. Secondly, because that by ^g *him* the *Father* hath from the beginning declared *his will for our Salvation*; hence he is called $\lambda\omicron\gamma\theta$, quasi $\lambda\omicron\gamma\omega\varsigma$, the *person* speaking with or by the *Father*. Thirdly, because he is the chief ^h *Argument* of all the *Word of God*; or that *WORD* whereof *GOD* spake, when he promised the blessed Seed to the *Fathers* under the *Old Testament*.

The third *Person* is named the *Holy* ⁱ *Ghost*; First, Because he is ^k *spiritual*, without a *Body*. Secondly, because he is *spired*, and as it were breathed from

^a Mat. 11. 27. & 3. 17. ^b Isa. 63. 16. Eph. 3. 14, 15. ^c Prov. 30. 4. ^d Psal. 2. 7. ^e Heb. 1. 3. Phil. 2. 6. ^f Basil. sup. 5. Johan. Sicut mens cogitando in seipsam reflectitur, & $\lambda\omicron\gamma\omega\varsigma$ internum gignit: ita mens illa æterna quæ est Deus pater, in seipsam intelligendo reflexa $\lambda\omicron\gamma\omega\varsigma$ æternum modo ineffabili genuit. Et sicut exterior $\lambda\omicron\gamma\theta$, $\lambda\omicron\gamma\omega\varsigma$ interioris effigies quasi est: ita æternus ille $\lambda\omicron\gamma\theta$ $\lambda\omicron\gamma\omega\varsigma$ æterni patris imago est, & Majestatis Character. Heb. 1. 3. ^g John 1. 18. ^h *Iren.* 1. 4. c. 14. ⁱ Acts 10. 43. Heb. 1. 1. Luke 24. 27 John 5. 45. Acts 3. 22, 23, 24. ^j Isa. 63. 10. ^k 1 Cor. 13. 14. ^l 1 John 4. 13. ^m 3 Cor. 3. 17.

both the ^a *Father*, and the *Son*, that is, proceedeth from them both. And he is called *holy*, both because he is ^b *holy* in his own Nature, and also the immediate ^c *Sanctifier* of all God's elect People.

2. By their Order, thus.

THE *Persons* of the Godhead are either the *Father*, or those which are ^d of the *Father*.

The *Father* is the ^e *First Person* in the glorious *Trinity*, ^f having neither his *Being* nor *Beginning* of any other but of himself; *begetting* his *Son*, and together with his *Son* sending forth the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of their *personal Existence*, have the whole *Divine Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The *Son* is the *Second Person* of the glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature*; having his ^g *Being* of the *Father* alone, and the whole *Being* of his *Father* by an eternal and incomprehensible *Generation*; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of himself; but in respect of his *Person*, he is, by an

^a John 20. 21, 22. Gal. 4. 6. ^b 1 Pet. 1. 15, 16. ^c 1 Cor. 3. 18. 1 Thess. 5. 23. 1 Pet. 1. 2. ^d Origo essentiae in divinis nulla est, origo personarum locum habet in Filio, & spiritu Sancto; Pater enim est prior Filio, non tempore, sed ordine. *Alsted.* ^e Mat. 28. 19. 1 John 5. 7. ^f Ideo dicitur pater *ἀναρχος* & *ἀχρονος*. ^g Filius Dei *ἀίδιος*, quoad essentiam absolutam, est quidem à seipso & *αὐτῷ*, sed ratione *τῆς γενέσεως*, sive esse personalis per aeternam generationem à patre existit: ideoque non est *αὐτῷ*, John 6. 38. & 5. 19. Mic. 5. 1. John 1. 1.

eternal Generation, of his *Father*. For the *Essence* doth not beget an *Essence*; but the * *Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *God of God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the Third *Person* of the blessed *Trinity*, proceeding † and sent forth equally from || both the *Father* and the *Son*, by an eternal and incomprehensible *Spiration*. For as the *Son* receiveth the whole *Divine Essence* by *Generation*; so the *Holy Ghost* receiveth it wholly by *Spiration*.

This *Order* betwixt the Three *Persons* appears, in that the *Father* begetting must in order be before the *Son* begotten; and the *Father* and *Son* before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: First, the manner how the *Trinity* worketh in their *external Actions*; as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, To distinguish the first and immediate beginning, from which those external and common *Actions* do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity*; the begin-

* Psal. 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam à seipso, & habere essentiam divinam à seipsa existentem: remota enim relatione ad patrem sola restat essentia quæ est à seipsa; hinc filius dicitur principatus, non essentiatu. Th. Sum. pag. 9. 33. † John 15. 26. & 16. 15. Therefore Rom. 8. 9. the *Holy Ghost* is called the *Spirit* of *Christ*. || Spiritus, S. à Patre, & à Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.

ning of all *external* Working, the * *Name* of God in Relation, and the Title of *Creator* in the *Creed* are given in a special Manner to the *Father*; our *Redemption* to the *Son*, and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* Agents of those Actions. And this also is the cause why the *Son*, as he is *Mediator*, referreth all Things to the † *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are || reconciled to the *Father*.

This Divine Order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority*, among the Three *Persons*; but for *Nature* they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

The *whole* Divine Essence is in *every one* of the Three *Persons*; but it was incarnated § *only* in the *Second* Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three Reasons.

First, That God the *Father* might the rather set forth the greatness of his Love to *Mankind*, in giving his *First* and *only begotten Son* to be incarnated, and to suffer Death for Man's Salvation.

Secondly; ¶ That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of

* Hinc Dei nomen sæpe in scripturis Patri *nas* * ὁ Θεὸς τῷ πατρὶ τριβι-
 tur. John 14. 1. Rom. 8. 2. 1 Cor. 8. 6. 1 Cor. 15. 24. † Matth. 11. 25,
 26, 27. John 5. 19, 20, 21, 22, 23. & 11. 41, 42, & 12. 49. 12 Cor. 5. 18.
 &c. § Incarnatio verbi proprie non patri, nec Spiritui Sancto nisi
 xΠρῶτον καὶ ὁ Θεὸς ὁ λόγος ἐγένετο. competit. *Damas.* 1. de Orth. fid. c. 13.
 Implevit carnem Christi pater & Spiritus S. sed maiestate, non sus-
 ceptione. *Aug. Serm.* 3. de Temp. John 3. 16. Rom. 8. 12. & 5. 8, 10. Hoc
 mirum fœdus semper mens cogitat, uno Hoc tu ne dubita fœde-
 re parata salus. *Melan.* ¶ Ut qui erat in divinitate Dei Filius, fie-
 ret in humanitate hominis Filius, ne nomen filii ad alterum tran-
 sîret, qui non esset æterna nativitate Filius. *Aug.*

Man; lest the *name of Son* should pass unto another, who by his *eternal* Nativity was not the *Son*.

Thirdly, Because it was ^a meetest that *That Person*, who is the *substantial Image* of his eternal Father, should restore in us the *spiritual Image* of God, which we had lost.

In the *Incarnation* the *Godhead* was not turn'd into the *Manhood*, nor the *Manhood* into the *Godhead*; but the *Godhead* as it is the *second Person*, or *Word*, assum'd unto it the *Manhood*, that is, the whole *Nature of Man*, Body and Soul; and all the natural Properties and ^b Infirmities thereof, *Sin* excepted.

The *second Person* took not upon him the ^c *Person* of Man, but the *Nature* of Man. So that the ^d *Humane Nature* hath no personal Subsistence of its own (for then there should be *two Persons* in Christ) but it subsisteth in the *Word*, the *Second Person*. For as the Soul and Body make but one Person of Man, so the *Godhead* and *Manhood* make but one Person of Christ.

The two *Natures* of the *Godhead* and *Manhood* are so really united by a *personal Union*, that as they can never be separated asunder, so are they never ^e *confounded*; but remain still distinguished by

^a Congruebat filium assumere humanam naturam, ut *hec* persona quæ est substantialis imago æterni Patris restitueret imaginem Dei in nobis corruptam. *Athan.* ^b Heb. 3. 17, 18. & 4. 15. Infirmities meræ privationis non prævæ dispositionis. ^c *Humana natura est distinctum individuum à naturâ divinâ, etsi non sit distincta persona, Keck. Syst. Theol. lib. 3. pag. 119.* ^d Uniri hypostaticè Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à Verbo æterno ad ipsam Verbi subsistentiam. *Bellar. de incarnat. lib. 3. cap. 8.* ^e *Salvis & distinctis manentibus proprietatibus nature tam assumptæ, quam assumptæ.*

their

their several and essential *Properties* which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not communicated to the humane *Nature*, nor the finiteness of the *Humane*, to the *Divine Nature*.

Yet by reason of this *personal Union* there is such a *communion* of the *properties* of both *Natures*, that That which is proper to the one, is sometimes attributed to the other *Nature*. As that God *purchased* ^a *the Church with his own Blood*; And ^b *that he will judge the World by that Man whom he hath appointed*. Hence also it is, that tho' the *Humanity* of Christ be a created, and therefore a ^c *finite and limited Nature*, and cannot be every where present by actual *Position*, or local *Extension*, according to his ^d *natural Being*; yet because he hath communicated unto ^e *it the personal Subsistence of the Son of God*, which is *Infinite*, and without *Limitation*, and is so united with God, that it is no *where* severed from God; the *Body* of Christ, in respect of his ^e *personal Being*, may rightly be said to be every where.

3. *The Actions by which the Three Persons be distinguished.*

THE *Actions* are of two Sorts, either *External*, respecting the *Creatures*; and those are after a Sort common to every one of the ^f *Three Persons*: or *internal*, respecting the *Persons* only amongst themselves, and are altogether *Incommunicable*.

^a Acts 20. 28. ^b Acts 7. 31. ^c Dr. Field of the Church; Book 3. c. 35. ^d Secundum esse naturale, Christus non est ubique. ^e Secundum esse personale Christus est ubique. ^f In operibus ad extra tres personae operantur simul, servato ordine personarum in operando.

The External and *communicable Actions* of the three Persons, are these.

The *Creation* of the World, peculiarly belonging to God the *Father*: The *Redemption* of the Church to God the *Son*: And the *Sanctification* of the *Elect* to God the *Holy Ghost*. But because the * *Father* created, and still governeth the World *by the Son*, in the *Holy Ghost*; therefore these external *Actions* are indifferently, in † *Scripture*, oftentimes ascrib'd to each of the *Three Persons*, and therefore call'd *communicable* and *divided Actions*.

The *internal* and *incommunicable Actions*, or *Properties* of the *Three Persons*, are these:

1. To *beget*; and that belongeth only to the *Father*, who is neither made, created nor begotten of any.

2. To be *begotten*; and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceed* from *both*; and that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son*; neither made, nor created, nor begotten, but proceeding.

So that when we say, That the *Divine Essence* is in the *Father* unbegotten, in the *Son* begotten, and in the *Holy Ghost* proceeding; we make not *Three Essences*, but only shew the *divers* manners of *subsisting*, by which the *same* most simple, *eternal* and *unbegotten Essence* *subsisteth* in each *Person*:

* Rem. 11. 36 † As *Redemption*, Acts 20. 28. and *Sanctification*, 1 Pet. 1. 2. to the *Father*; *Creation*, 1 John 3. and *Sanctification*, 1 Cor. 1. 2. to the *Son*; *Creation*, Psa. 33. 6. and *Redemption*, Eph. 4. 30. to the *Holy Ghost*; jointly all to each, 1 Cor. 6. 11. *Opera Trinitatis ad extra indivisa, ad intus divisa.*

Namely,

Namely, that it is not in the *Father* by *Generation*; that* it is in the *Son* communicated from the *Father* by *Generation*: And in the *holy Ghost* communicated from both the *Father* and the *Son* by *proceeding*.

These are incommunicable *Actions*, and do make not an *essential*, *accidental*, or *rational*, but a *real* Distinction betwixt the Three persons. So that he who is the *Father* in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Son* nor the *Father*, but the *Spirit*, proceeding from both: Tho' there is but One and the same *Essence* common to † all Three. As therefore we believe that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*: So we likewise believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*: But by reason of this real Distinction, the Person of the one is not, nor ever can be the Person of the other. The Three Persons therefore of the Godhead, do not differ from the *Essence* but || formally: But they differ really one from another, and so are distinguish'd by their *hypostatical* Proprieties. As the *Father* is *God*, *begetting* God the *Son*: The *Son* is *God*, begotten of

* *Personæ nomen, non est aliquid ab essentia abstractum, ac separatum: Faim Thef. disp. 2. Persona est ipsa essentia Divina, contracta ad certum & peculiarem subsistendi modum. Zanchius. Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. Alsted. † Quum unum cogito, trium incomprehensibili luce involvor. Nazian. || Quamvis persona cum Essentia non sit omnino idem, non tamen ab eâ est omnino aliud. Differt enim non numero, quia in sic Divinis foret quaternitas; non re quia essentia de personis prædicatur, sed formaliter, τὸ ὁὕτως sive ratione ratiocinante: Essentia Divina non differt à personis, ut res, à rebus, sed ut res à suis modis; nam in Deo non est res & res, sed res & modus rei.*

God

God the Father: And the *Holy Ghost* is God, proceeding from both God the Father, and God the Son.

Hence it is that the Scriptures use the Name of God two manner of ways: Either ^a *Essentially*, and then it signifieth the Three Persons conjointly; or ^b *personally*, and then by a Synecdoche it signifieth but one of the three Persons in the *Godhead*; As the *Father*, 1 Tim. 2. 5. or the *Son*, Acts 10. 28. 1 Tim. 3. 16. or the *holy Ghost*, Acts 5. 4. 1 Cor. 6. 16.

And because the *Divine Essence* (common to all the Three Persons) is but *one*, we call the same, *Unity*. But because there be *Three distinct Persons* in this one indivisible Essence, we call the same, *Trinity*. ^c So that this *Unity* in *Trinity*, and *Trinity* in *Unity* is a holy ^d *Mystery*, rather to be religiously adored by Faith, than ^e curiously searched by Reason, further than God hath revealed in his Word.

Thus far of the diverse manner of Being in the Divine Essence; now of the Attributes thereof.

A *Attributes* are certain descriptions of the Divine Essence, deliver'd in the Scriptures according to the weakness of our ^f *Capacity*, to help us the

^a *essentialiter*. Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat. ^b *conversus*. Sacramentum hoc venerandum non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc, temeritas est; credere, pietas; nōsse verò, vita æterna. ^c *Beatus*. Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus pravalet; magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat. *Chrys. Hom. 2. Heb.* ^d De Deo loqui etiam verè periculosissimum est. *Arnob.* ^e *Lingua, mente, & cogitatione horresco*, quoties de Deo sermonem habeo. *Naz.* ^f *Condescendit nobis Deus, ut nos confurgamus ei.* *Aug. de spec. c. 11.*

better to understand the Nature of God's Essence, and to discern it from all other Essences.

The *Attributes* of God are of Two Sorts, either *nominal*, or *real*.

The *Nominal* Attributes are of Three Sorts. 1. Those which signify God's Essence. 2. The Persons in the Essence. 3. Those which signify *his Essential Works*.

Of the first sort is the Name * *Jehovah*, or rather † *Jehueh*, which signifieth the *eternal Being of himself* in whom being without all beginning and end, all other Beings both begin and end, *Isa. 42. 8. Psalm 83. 18.*

God tells *Moses*, *Exod. 6. 3. That he was not known to Abraham, Isaac, and Jacob by his Name Jehovah*. Not but that they knew this to be the Name of God; (for they used it in all their Prayers) but because they lived not to see God || *effecting indeed* that which he promised them, in graciously delivering their Seed out of *Egypt*, and in giving them the *real Possession of Canaans Land*, and so to be not only God *Almighty*, by whom all Things were made; but also *performing indeed* to the Children that which he promised in his Word to the *Fathers*, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal Creation* had its abso-

* *Exod. 15. 3.* ab *Havah* vel *Hajah*, *Esse*: nam ita Deus est à seipso, ut sit suum esse, & *avsohv*. Omnes hujus nominis literæ sunt spirales, ut denotetur Deum esse Spiritum. *P. Mar. loc. com. cap. 21. P. Montan. de arc. serm. c. 1.* † *Jehovah* non habet plurale, & in scripturis soli vero Deo tribuitur. || *Locus Exod. 6. 3.* intelligendus est de gradibus divinarum patefactionum. *Ger. loc. 3. de Nat. Dei.* Ex ista scriptore res tunc dicuntur fieri, quando sunt manifestæ: *Sic dicuntur*, Spiritus Sanctus nondum erat, id est, nondum innominatus. *Thes. Lex. Theol. cap. 2.*

lute Being, *Gen. 2. 4.* And this admirable Name is graven on the *Decalogues* Forehead, which was pronounced upon the *Israelites* Deliverance to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a Sin to pronounce it; but if it be no * Sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us,
First, What God is in himself; namely, † an eternal Being of himself.

Secondly, How he is unto others, because that from him all other Creatures have received their Being.

Thirdly, That we may confidently believe his Promises, for he is named *Jehovah*, not only in respect of *Being*, and causing all Things to be; but especially in respect of his || gracious Promises, which without Fail he will fulfil in his appointed Time, and so cause that to be, which was not before. And so this *Name* is a golden Pledge unto us, that because he hath promised, he will surely upon our & Repenitance forgive us all our Sins; at the Time of Death, receive our Souls; and in the Resurrection, raise up our Bodies in Glory to life everlasting.

The second Name denoting God's Essence is *Eloheh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH* is, and signifieth I AM, or I WILL BE; for when *Moses* asked God by what Name he

* Quod licet scribere, effari cur non liceret? *Theod. in Epist. 1* Ens æternum *αὐτόν*. Fons est *πᾶσις ὕδατος*. || In promissionibus *Jehovah* est *ὁ*. § *Isa. 55. 7. John 12. 26, & 14. 2, 3. Joh. 6. 40. John 11. 54.*

should call him, God then named himself *Ehejeh*, *After Ehejeh*; *I am that I am*, or *I will be that I will be*; signifying, that he is an eternal, unchangeable Being: For seeing every Creature is temporary and mutable, no Creature can say, *Ero qui ero*, *I will be that I will be*. This Name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, the *beginning and the ending* * *which is, which was, and which is to come, the Almighty*, Rev. 1. 8. For all time past and to come, is aye present before God. And to this Name, Christ himself alludeth, *John* 8. 58. *Before Abraham was, I am*.

This Name should teach us likewise to have always present in our Minds our first *Creation*, present *Corruption*, and future *Glorification*; and not content our selves with, *I was* good, or *I will* be good, but to be good presently; that whenever God sends for us, he may find us prepared for him.

The Third Name is *Jah*, which as it comes of the same *Root*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the † *Beginning and Being* of Beings. It is a || Name for the most part ascribed unto God, when some notable Deliverance or Benefit comes to pass according to his former Promise; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praise God in this Name *Jah*.

The Fourth is *יהוה*, *Lord*, used often in the New Testament §: For *יהוה*, or *יהו*, signifieth *I am*:

* *αὐτὸς ὁ ὢν ὁ ὢν ὁ ὢν* † *Deus est Causa causarum, & Entium.* || *Psal.* 68. 19. *Psal.* 101. 18. *Psal.* 106. 1, 48. *Psal.* 111. 1. &c. *Psal.* 112. 1, &c. *Psal.* 113. 1, 9. *Psal.* 115. 17, 18. *Psal.* 116. 19. *Psal.* 118. 5, 14. *Psal.* 125. 34. § *Junius in Eirenico.*

Hence *κύριος* signifieth the first Essence of a Thing, or Authority. When it is absolutely given to God, it answereth to the Hebrew Name *Jehovah*, and is so translated by the Seventy Interpreters; for God is so a Lord, that he is of * *himself Lord of all*. This Name should always put us in Remembrance to † *obey* his Commandments, and to fear his Judgments, and submit our selves to his blessed Will and Pleasure; saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The Fifth is *θεός* God, Six Hundred times used in the New Testament, and the prophane Writers commonly. It is derived || *ἀπὸ τοῦ θεῖν*: Because he runs through, and Compasseth all Things; or *ἀπὸ τοῦ αἰθεῖν*, which signifieth to *burn* and *kindle*; for God is *Light*, and the Author both of *Heat*, & *Light*, and *Life* in all Creatures, either immediately of himself, or mediately by Secondary Causes. This Name is used either improperly, or properly. Improperly, when it is given either *figuratively* to Magistrates, or *falsly* to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all Things, and thro' all things; giving Life and Light to all Creatures, and preserving and governing them in their wonderful Frame and Order. God seeth all in all Places; let us therefore every where take Heed what we do in his Sight.

Thus far of the Names which signifie God's Essence.

* *κύριος* *ἑαυτοῦ*. Polan. Synt. Theol. 1. 2. c. 6. † Mal. 2. 8. ‡ Plato in Cratyl. Hinc illud Virgil. Deum namque ire per omnes Terrasque tractusque maris. Zanch. § Deus est lux *αἰθέρος*.

The Name which signifieth the *Persons* in the *Essence*, is chiefly one, * *Elohim*.

Elohim signifieth the *mighty Judges*: It is a Name of the plural Number, to express the *Trinity* of Persons in † *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plural Name of God, joyned with a Verb of the singular Number, as *Elohim Bara, Dii creavit* || *The mighty Gods*, or rather *all the Three Persons in the Godhead created*. The *Jews* also note in the Verb ברא *Bara* consisting of Three Letters, the *Mystery* of the *Trinity*, By ב *Beth*, *Ben*, the *Son*; by ר *Resh*, *Ruach* the *Spirit*; by א *Aleph* ab the *Father*. But this holy *Mystery* is more clearly taught by *Moses*, Gen. 3. 23. *And Jehovah Elohim said, Behold the Man is become as one of us*. And Gen. 19. 24. *Jehovah rained upon Sodom and upon Gomorrah, Brimstone and Fire from Jehovah out of Heaven*; § that is God the *Son*, from God the *Father*, who hath committed all *Judgment* unto the *Son*, John 5. 22. See *Psal.* 33. 6. *Isa.* 6. 8, 9, 10. The singular Number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all weighty Causes, when Necessity requireth an Oath to decide the Truth, we are only to swear by the Name of God; which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as *Habak.* 3. 3. *Job* 14. 9. & *Job* 12. 4. & 15. 8, 36, 2. *Psal.* 18. 32.

* Nomen *Elohim* est personarum *Sanctissimum*. *Alsted.* † Quam *Elohim* de una persona dicitur, Synecdochicè dictum est propter Essentie unitatem. *Juv.* || The like you may read *Deut.* 6. 4. *Josh.* 24. 19. § Sic *marcus Arethusius* in *Smyrnensi Concilio* sanctè exposuit. *Socrat. Eccles. Hist.* l. 2. c. 30.

Psal. 114.7. Once it hath a Noun plural joyned to it, *Job* 35.10. * *None saith, where is Eloah Gosai, the Almighty my maker?* To note the Mystery of the eternal Trinity. Many times also *Elohim* the plural number is joyned with a *Verb* singlar, to express more emphatically this Mystery, *Gen.* 35.7.2 *Sam.* 7.23. † *Josb.* 24.19. *Jer.* 10.10. *Elohim* is also sometime *Tropically* given to Magistrates, because they are God's Vicegerents; as to *Moses*, *Exod.* 7.1. *Jehovah* said unto *Moses*, *I have made thee Elohim to Pharaoh.* that is, I have appointed thee an Ambassador to represent the Person of the true three-one God, and to deliver his Message and Will unto *Pharaoh*. As oft therefore as we read, or hear this Name *Elohim*, it should put us in Mind to consider, that in one *Divine Essence* there are *Three distinct Persons*, and that God is *Jehovah Elohim*.

Now follow the Names, which signifie God's Essential Works, which are these Five especially.

1. **E**L, which is as much as the *strong God*, || and teacheth us, that God is not only most strong, and Fortitude it self, in his own Essence, but also that it is he that giveth all Strength and Power to all other Creatures. Therefore Christ is called, *Isa.* 9.6. *El Gibbor, the strong, most mighty God.* Let not God's Children fear the power of Enemies, for *El*, our God is stronger than they.

* This place well urged had grinded *Arius* in pieces. † *Elohim* *Kadoschim* *Hii, dii sancti ipse.* || Hence *Eli* in Hebrew, as *Matth.* 27.46. and *Eloi* in Syriac, as *Mark* 15.31. doth signifie, *my God*, 2 *Chron.* 32.8.

2. *Shaddai,*

2. *Shaddai*, * that is, *Omnipotent*. By this Name God usually styled himself to the Patriarchs, *I am El Shaddai, The strong God Almighty*. Because he is perfectly able to defend his Servants from all Evil; to bless them with all spiritual and temporal Blessings; and to perform all his Promises which he hath made unto them for this Life, and that which is to come. This Name belongeth only to the Godhead, and to no Creature, no not to the *Humanity of Christ*. This may teach us with the Patriarchs to put our whole Confidence in God, and not to doubt of the true Performance of his Promises.

3. † *Adonai*, My Lord, this Name as the *Masorets* note, is found One Hundred and Thirty Four times in the old Testament; and *Logically* it is given to Creatures, but properly it belongeth to God alone. It is used *Mal. 1. 6.* in the plural Number, to note the Mystery of the *Holy Trinity*. If I be *Adonim*, Lords, where is my Fear? *Adoni*, the singular; *Adonim* the plural Number. This Name is given to *Christ*, *Dan. 9. 16.* *Cause thy Face to shine upon thy Sanctuary, that is desolate, for Adoni (the Lord Christ) his sake.*

The hearing of this holy Name, may teach eve-

* The LXX turn it *waslogētos*. It is derived of *Dei*, sufficiency, and the Relative *W*, the same that *δυσλειτουργ*, or of *Shad*, a dug, because God feeds his Children with sufficiency of all Grace, as the loving Mother the Child with the Milk of her Breasts. † A Name compounded of *ai*, My, and *Adon*, Lord *Adon* derivatur ab *Eden*, basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur *Adonai*, est Jod cum parach: Sed de Creatore cum cametz. Ab *Adonai* manasse videtur Ethnicorum *Adonai*.

ry Man to obey *God's Commandments*, to fear him alone, to suffer none besides him to reign in his Conscience, to lay hold (by a particular Hand of Faith) upon his Word and Promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God*.

4. *Helion*, that is *most High*, Psal. 9. 2. & 91. 9. & 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 48. This Name *Gabriel* giveth unto God, telling the Virgin *Mary* that the Child which should be born of her, should be the * Son of the *most High*, Luke 1. 32. This teacheth, that God in his Essence and Glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, That no Man should be proud of any earthly *Honour* or *Greatness*. † Thirdly, If we desire true Dignity, to labour to have Communion with God in *Grace* and *Glory*.

5. *Abba*, a Syriac Name, signifying *Father*, Rom. 8. 15. This is sometimes us'd *Essentially*, as in the *Lord's Prayer*; Secondly, *Personally*, as Matt. 11. 25. For God is *Christ's* Father by *Nature*, and *Christians* by *Adoption* and *Grace*. *Christ* is call'd the *everlasting Father*, Isa. 9. 6. because he regenerates us under the New Testament. God is also call'd ‡ the *Father of Lights*, Jam. 1. 17. because God dwelleth in inaccessible Light, 1 Tim. 6. 16. and is the Author, not only of the Sun's Light, but also of all the light, both of natural Reason, and super-natural Grace, & which lighteneth every Man that cometh into the

* ὁ θεὸς ὁ ὑψίστος. So the Devil stiled Christ the Son of God, The most High, Luke 8. 28. † For what is earthly Greatness, compared to God's Highness? ‡ Πατήρ τῆς φωτός, Of whose Substance the light of the Sun is but a shadow. § John 1. 9.

World. This Name teacheth us, that all the Gifts which we receive from God, proceed from his meer Fatherly Love. Secondly, That we should Love him again as dear Children. Thirdly, That we may in all our Needs and Troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in Mind of his Goodness unto us, and of our Duties unto him. And then should we find how comfortable a thing it is, to do every thing in the *Name* of God. A Phrase usual in every Man's *Tongue*; but the true comfort thereof (thro' Ignorance) known to few Mens Hearts.

It is a great *Wisdom*, and unspeakable matter of the strengthening of a Christian's *Faith*, to know how in the Mediation of *Christ*, to invoke God by *such a Name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present Need or Adversity. The ardent desire of knowing God, is the surest Testimony of our *Love* to God, and of God's *Favour* to us. *Because he hath set his Love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: He shall call upon me, and I will answer him, &c.* Psal. 91. 14, 15. And it is a great strengthening of Faith with Understanding, to begin every Action in the *Name* of God.

Thus far of the Nominal Attributes.

The *real Attributes* are of Two Sorts; either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any Sort agree to any Creature, but to God alone.

C 4

These

These are two; *Simpleness*, and *Infiniteness*.

* *Simpleness* is that, whereby God is void of all *Composition, Division, Multiplication, Accidents, or* parts compounding, either sensible, or intelligible; so that whatever he is, he is the same essentially.

It hinders not God's *Simpleness* that he is *Three*, because God is *Three*, not by *composition of Parts*, but by *co-existence of Persons*.

† *Infiniteness* is that, whereby all things in God are void of all *Measure, Limitation, and Bounds*, above and beneath, before and after.

From these Two do necessarily flow Three other *absolute Attributes*.

1. *Unmeasurableness*, or *Ubiquity*, whereby he is of infinite *Extension*, || filling Heaven and Earth, containing all *Places*, and not contained of any *Space, Place, or Bounds*, and being no where absent, is every where present.

There are Four degrees of God's *Presence*: The First is *Universal*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *Special*, by which God is said to be in *Heaven*, because that § there his *Power, Wisdom, and*

Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentiâ, sed in actu omnia, imò ipse purus, primus, medius, ultimus ætæ. Scal. Exerc. 6. Sect. 2. Just. Martyr. qu. 129. ad Orthodoxos. † Intelligentiæ, cum sint entia alia ab infinito Ente, finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam, Essent n. duo principia prima. Scal. Exerc. 359. Sect. 3. || Acts 7. 48. Psal. 145. Job. 11. 7, &c. 2 Chron. 2. 5, 6. Psal. 139. 5, &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in dimidia parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor; sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra; cujus centrum est ubique, circumferentia verò nusquam. Trism. § Psal. 19. 1. Hof. 2. 21.

Goodness

Goodness is in a more excellent manner seen and enjoyed ; as also because that usually he doth from thence pour forth his *Blessings* and *Judgments*.

Thirdly, *more special*, by which God ^a dwelleth in his *Saints*.

Fourthly, *most special*, and altogether singular, by which *the whole fulness of the Godhead* ^b dwelleth in *Christ* bodily.

2. *Unchangeableness*, whereby God is void of all change ; both in respect of his ^c *Essence*, and ^d *Will*.

3. *Eternity*, whereby God is without beginning of *Days*, or *end of Time*, and without all Bounds of *Precession* or *Succession*.

Thus far of the Absolute Attributes ; now of the Relative, or such which have Reference to the Creatures.

Those are Five.

1. *Life*. 2. *Understanding*. 3. *Will*. 4. *Power*.
5. *Majesty*.

1. **T**HE *Life of God*, is that, by which, as by a most pure, and perpetual *Act*, he not only liveth of *himself*, but is also that *ever* and *overflowing* Fountain of *Life*, from which all *Creatures* derive their ^f *lives* ; so as that *in him they*

^a 1 Cor. 3. 16. and 6. 19. ² Cor. 6. 16. ^b Col. 2. 8. ^c Rom. 1. 23. Isa. 40. 28. Psal. 102. 27, &c. ^d Rev. 1. 8. ¹ Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. Jam. 1. 18. *Pœnitentia cum de Deo enunciat, non affectum in Deo, sed effectum Dei in hominibus significat. Alsted.* ^e Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 12. Rev. 4. 8. *Creatura quædam æternæ sunt à posteriori : à priori solus Deus est æternus. Alsted. Lex. Theol. cap. 2.* ^f Acts 17. 25, 28. & 14. 15. Psal. 42. 2. & 36. 19. John 5. 26. Heb. 3. 12.

live,

live, move, breathe, and have their being. And because *only* his *Life* differs not from his * *Essence*; therefore God is said *only* to have *Immortality*, 1 Tim. 6. 16.

2. The *Understanding* or *Knowledge* of G O D, is that whereby (by *one pure Act*) he most perfectly † knoweth in himself all Things that ever *were, are,* or *shall be*: Yea, the Thoughts and Imaginations of Mens Hearts.

This *Knowledge* of God is either *general*, by which God knoweth *simply all Things* eternally, the *Good* by himself, the *Evil* by the *Good* opposite to it, imposing to things *contingent*, the lot of *Contingency*, and to things *Necessary*, the *Law of Necessity*. And thus knowing all things in and of himself, he is the *Cause* of all the *Knowledge* that is in all, both *Men* and *Angels*. Or, Secondly, *special*, call'd the *Knowledge of Approbation*, by which he particularly *knoweth*, and graciously *acknowledgeth* only his *Elect* or his own.

|| *Understanding* also contains the *Wisdom* of God, by which he most wisely created all Things of *nothing*, in *Number, Measure, and Weight*, and still ruleth and disposeth them to serve his own most holy *Purpose* and *Glory*.

*Hence it is, that as God is call'd of the Hebrews *Ehejeh*, so likewise *Esheje*: And as of the Grecians, $\delta \delta\nu$, so also $\delta \zeta\omega\nu$: and as of the Latines, *primum ens*, so also *primum vivens*: For to *be*, and to *live*, is all one and the same in God. † 1 Kings 8. 39. Psal. 44. 21. & 139. 1. &c. Jer. 17. 10. & 20. 12. Luke 16. 15. Acts 1. 24. Heb. 4. 12. Rom. 11. 33. & 16. 17. 1 Tim. 2. 19. Matth. 7. 13. || *Intellectus, scientia, & sapientia*, in Deo non distinguuntur. *Tilen.* Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet cujus intellectus est ipsa sapientia. *Keikerm.* Πάντα ἰδὼν Διὸς ὁρθρῶς καὶ πάντα νοῶντας. Hef. ib. ἐγγ. καὶ ἡμῖς. Sap. Hence the Platonicks term God $\iota\phi\acute{o}\tau\eta\lambda\omega$, all-eye, seeing all.

3. The

3. The *Will of God* is that, whereby of ^a Necessity he willeth himself, as the *sovereign good*; and (by willing himself) willeth most ^b freely ^c all other good things which are out of *himself*.

The Will of God, though in it self it be but *one*, as is his *Essence*; yet in respect of the diversity of *Objects*, and *Effects*, it is call'd in the Scriptures by divers Names: As,

1. *Love*, whereby is meant God's eternal ^d good *Will*, whereby he ordaineth his Elect to be freely saved thro' Christ, and ^e bestoweth on them all *necessary* Graces for this *Life*, and that to come, ^f taking Pleasure in their Persons and Services.
2. *Justice*, ^g is God's *constant Will*, whereby he ^h recompenceth Men and Angels, according to their Works: ⁱ punishing the impenitent, according to their *Deserts*, call'd the Justice of his Wrath; and ^k rewarding the faithful, according to his Promises, call'd the Justice of his *Grace*.
3. *Mercy*, which is ^l God's *meer good Will*, and

^a 1 Tim. 2. 5. Rom. 9. 19. Eph. 1. 5. ^b Deus voluntate sua cuncta constituit. *Trism. in 4. Dial. Plin.* Hinc Orpheus Deum vocat necessitatem; ^c ratione sc. inferiorum, quod omnia ipsi parere coguntur. ^d Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam, quando peccamus; à nobis impletur, quando bonum facimus. *Aug. Ench. c. 100.* Rom. 9. 11, 13. Jam. 1. 21. ^e 1 John. 3. 1. ^f Psal. 45. 7. ^g Gen. 4. 4. ^h Norma justitiæ divina, est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult. Eph. 1. 11. ⁱ Rom. 2. 5. 2 Thess. 1. 6. &c. ^j 1 Tim. 4. 8. Deut. 7. 9, 10. ^k Deus principium & finem & media rerum omnium tenens, rectâque lineâ incedens, è vestigio habet *solum* divine legis vindicem, simul ut quicquam Sanctionum ejus prætermisum est. *Aristot. lib. de mundo.* ^l Rom. 9. 15, 16. Ezek. 16. 6. ^m Psal. 103. 8, &c. Tit. 3. 4. Semper invenies Deum benigniorem quam te culpabiliorem. *Serm. 11. Bern.* Vindictæ gladium misericordiæ oleo semper acuit. *Niceph. lib. 17. cap. 3.*

- ready Affection to forgive a penitent Sinner, notwithstanding all his Sins and ill Deserts.
4. *Goodness*, ^a whereby God *willingly communiceth* his good to his Creatures: And because he communicates it freely, it is termed *Grace*.
5. *Truth*, whereby ^b God willeth *constantly* those things which he willeth: effecting and performing all Things, which he hath spoken, in his *appointed Time*.
6. *Patience*, whereby God *willingly forbeareth* to punish the wicked, so long as it may stand with his Justice, and until their ^c Sins be ripened.
- Ad pœnam tardus Deus est, ad præmia velox; Sed pensare solet vi graviore moram.*
7. *Holiness*, ^d whereby God's Nature is separated from all *Prophaneness*, and abhorreth all Filthiness: And so being wholly pure in himself, delighteth in the inward and outward *Purity* and *Chastity* of his Servants, which he infuseth into them.
8. *Anger*, ^e whereby is meant God's most cer-

^a Psal. 145. 7, 9, 16. Matth. 16. 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus. Imo *ἀνθρώπων*, ipsum bonum. ^b Jos. 13. 14. Psal. 149. 6. Numb. 23. 19. Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina. *Keckerm.* Veritas Dei in verbis, fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat. *Polan.* ^c 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16. ^d 1 Pet. 1. 5. 1 Thess. 4. 3. Heb. 12. 14. Mark 15. 9. Quanta sanctitatis Dei, ad cujus aspectum sancti Angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, Jehovah Sabaorh! Isa. 6. 2, 3. ^e Psal. 106. 23, 29, 40, 41. Numb. 25. 11. Ira Dei non est aliud quam voluntas puniendi. *Aug.* 15. *de Civit. Dei.* c. 15. *Ansel. lib. 7. cap. 6.* Cur Deus Hom. Furor & ira in Deo, non passionem mentis, sed ultionis acerbiteratem notant. *Carth. in Apoc.* 19.

tain and just *Will* in *Chastening the Elect*; and in revenging and punishing the *Reprobate* for the Injuries they offer to him and his Chosen; and when God will punish with Rigour and Severity, then it is termed *Wrath*, ^a temporal to the Elect, ^b eternal to the Reprobates.

4. The *Power* of God is that whereby he^c can simply and freely do *whatsoever he will*, that is agreeable to his Nature: And whereby (as he hath made, so) he still *ruleth* Heaven and Earth, and all things therein. This Almighty *Power* of God is either *absolute*, by which he can will, and do more than he willeth or doth, *Matth.* 3. 9. and 20. 53. *Rom.* 9. 18. Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that, by which God of his own *absolute* and *free* Authority^d reigneth and ruleth, as *Lord*, and *King*, over all *Creatures* visible, and invisible: Having both the *right* and *propriety* in all Things: ^e As *from whom*, and *for whom*, are all Things: As also such a *plenitude of power*, that he can pardon the Offences of all whom he ^f *will* have spared; and *subdue* all his *Enemies*, whom he will ^g have *plagu'd* and *destroy'd*, without being bound to

^a 1 Cor. 19. 2. ^b 1 Thess. 1. 10. ^c Gen. 17. 1. *Psal.* 115. 3. *Mat.* 11. 26. *Eph.* 3. 11. *Matth.* 8. 2. *Deus* potest omnia quæ contradictionem non implicant. *Aqs.* 1. qu. 25. *art.* 3, 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, seu, posse mentiri, mori, peccare, &c. ^d 1 Chron. 29. 11, 12. 2 Sam. 7. 22. *Rev.* 5. 12, 13. ^e 1 Chron. 29. 14. Hinc *Deus* dicitur, *dispositio*. ^f *Rom.* 9. 15. *John* 4. 11. ^g *Luke* 19. 17. *Psa.* 29. & 110. 1.

render

render to any Creature a reason of his doing: But making his own most holy and just *Will*, his only most perfect and eternal *Lam*.

From all these *Attributes* ariseth *one*, which is *God's* sovereign Blessedness or Perfection.

Blessedness is that * perfect and unmeasurable possession of *Joy* and *Glory*, which *God* hath in himself for ever: And is the cause of all the *Bliss* and Perfection that every Creature enjoyeth in its measure.

There are other *Attributes* figuratively and *improperly* ascribed unto *God*, in the holy *Scriptures*, as by an *Anthropomorphosis*, the Members of a Man *Eyes*, *Ears*, *Nostrils*, *Mouth*, *Hands*, *Feet*, &c. or the Senses and Actions of a Man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. By an *Anthropopatheia*, the Affections and Passions of a Man, as *Gladness*, *Grief*, *Joy*, *Sorrow*, *Love*, *Hatred*, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every † *Commentary* will express.

Of all these Attributes, we must hold these general Rules.

NO *Attributes* can sufficiently express the *Essence* of *God*, because it is infinite and ineffable.

* *Deus est Shaddai, five alidans, non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas facit perfectas in suo qualque genere, ergo ipse perfectissimus est in se & per se. Scal. Exerc. 146. Sect. 2. Mark 14.61. Acts 17.25. Rom. 11.35,36. 1 Tim. 6.15. Matth. 25.34. Jam. 1.17. † See Mr. *Willis's* Dictionary of the Bible, most profitable for this purpose.*

What-

Whatsoever therefore is spoken of *G O D* is not *G O D*; but serveth rather to help our weak Understanding, to conceive in our Reason, and to utter in our Speech, the *Majesty* of his *Divine Nature* so far, as he hath vouchsafed to reveal himself unto us in his *Word*.

1. * *All the Attributes of God* belong to every of the *Three Persons*, as well as to the *Essence* it self, with the limitation of a *personal Propriety*. As the *Mercy* of the *Father*, is *Mercy begetting*; the *Mercy* of the *Son*, is *Mercy begotten*; the *Mercy* of the *Holy Ghost*, is *Mercy proceeding*: And so of the rest. :

2. The *Essential Attributes of God* differ not from his *Essence*: Because they are so in the *Essence*, that they are the *very Essence* it self. † In *God* therefore there is nothing which is not either his *Essence* or *Person*.

3. The *Essential Attributes of God* differ not *essentially*, or *really* one from another, (because whatsoever is in *God*, is *one* most *simple Essence*, and admits no *Division*) but only in our Reason and Understanding, which being not able to know earthly Things, by one *simple Act*, without the help of many distinct *Acts*, must of Necessity have the help of many distinct *Acts* to know the *Incomprehensible God*. Therefore to speak (properly) there are not in *God* many *Attributes*, but || *one only*, which is nothing else but the *Divine Essence* it self, by what *Attribute* soever you call

* *Attributa omnia propter eandem causam singulis divinitatis personis competunt.* † In *Deo* nihil est, quod non sit ipse *Deus*. Zanch. † *Omnia in divinis sunt unum, ibi non obviat relationis oppositio.*

it. But in respect of *our Reason*, they are said to be so many different Attributes. For *our* ^a *Understanding* conceives by the name of *Mercy*, a thing different from that which is called *Justice*. The *essential Attributes* of God are not therefore *really* separated.

4. The *essential Attributes* of God are not *parts* or *qualities* of the Divine Essence, nor ^b *Accidents* in the Essence, nor a subject: But the *very* ^c *whole and entire Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God, by which he may be said to be *so much and so much*; nor *Qualities*, by which he may be said to be *such and such*: But ^d *whatsoever* God is, he is *such* and the *same* by his *Essence*. By his *Essence* he is *Wise*, and therefore *Wisdom* it self: By his *Essence* he is *good*, and therefore *Goodness* it self: By his *Essence* he is *merciful*, and therefore *mercy* it self: By his *Essence* he is *Just*, and therefore *Justice* it self, &c. In a Word God is *great*, without *Quantity*: *Good*, *true*, and *just*, without *Quality*: *Merciful*, without *Passion*: An *Act* without *Motion*; *everywhere* present without *sight*: Without *time*: the *first* and the *last*; the Lord of all *Creatures*, from whom ^e all receive themselves, and

^a *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedit; nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur. Scaliger Ex. 365. Sect. 6.* ^b *Quæ de deo dicuntur *ὑπερσυνεχόμενα*, relatione ad creaturas, & sic secundum accidens, non expriment mutationem in divinâ essentiâ, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicta accidentalia.* ^c *Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.* ^d *Essentia divina identificat sibi omnia que sunt in divinis. Biel. sup. i. sent. d. 1. q. 5.* ^e *Exhibet omnia, accipit nihil; ipsum igitur bonum est Deus ipse semper. Trismeg. serm. 2. Plin.*

all the good they have, yet neither needeth, nor receiveth he any increase of Goodness or Happiness from any other.

This is the plain *Description* of God, so far as he hath revealed himself to us in his *Word*.

This Doctrine (of all other) every true *Practitioner of Piety* must competently know, and necessarily believe, for Four special *Uses*.

1. That we may discern our true and only God, from all false Gods and Idols: For the Description of God, is properly * known only to his Church, in whom he hath thus graciously manifested himself.

2. To possess our Hearts with a greater awe of his Majesty, whilst we admire him for his Simplicity and Infiniteness; adore him for his Unmeasurableness, Unchangeableness, and Eternity; seek Wisdom from his Understanding and Knowledge; submit our selves to his blessed Will and Pleasure; love him for his Love, Mercy, Goodness, and Patience; trust to his Word, because of his Truth; fear him for his Power, Justice, and Anger; Reverence him for his Holiness; and praise him for his Blessedness; and to depend all our Life on him, who is the only Author of our Life, Being, and all the good Things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes; and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against Sin; that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

* Psal. 147. 19, 20. Jer. 10. 25.

D

4. Lastly,

4. Lastly, That we may in our Prayers Meditations conceive aright of his Divine *M* and not according to those gross and blasphemous Imaginations, which naturally arise in Mens Br. As when they conceive God to be like an *old* sitting in a Chair: and the blessed Trinity to be like that Tripartite Idol, which Papists have set up in their Church-windows.

When therefore thou art to pray unto God, thine Heart speak unto him, as to that ^a *et* ^b infinite, ^c almighty, ^d holy, ^e wise, ^f just, ^g merciful, ^h Spirit, and most ⁱ perfect, ^k indivisible Eff of three several Persons, Father, Son, and Holy Ghost, who being ^l present in all Places, ^m ruleth *Heaven* and Earth; understandeth ⁿ all Mens Hearts, knoweth all Mens Miseries; and is only able to bestow us all Graces which we want, and to deliver all penitent Sinners, who with faithful Hearts seek (for Chr Sake) his Help, out of all their Afflictions and Troubles whatsoever.

The Ignorance of this true Knowledge of God makes many to make an Idol of the true God, and is the only cause, why so many do profess all outward parts of God's Worship and Religion, with some Irreverence and Hypocrisie. Whereas, if they truly know God, they durst not but come to holy Service; and coming, serve him with Fear and Reverence: For so far doth a Man fear G O D,

^a Psal. 90. 2. ^b 1 Kings 8. 27. ^c Gen. 17. 1. ^d Job. 25. 25. ^e Heb. 6. ^f Rev. 4. 8. & 15. 4. ^g Rom. 11. 33, & 16. 17. ^h Deut. 32. 4. ⁱ Psal. 145. ^j Psal. 103. 11. & 145. 8, 9. ^k John 4. 24. ^l Deut. 32. 4. ^m 1 John 7. ⁿ Mat. 3. 16. & 28. 19. ^o 2 Cor. 13. 14. ^p 1 Kings 8. 27. ^q Jer. 23. 24. ^r Mat. 4. 32. ^s 1 Kings 8. 30. ^t Jer. 17. 20. ^u Acts 7. 24.

he knoweth him; and then doth a Man *truly know* GOD, when he joyns *practice* to *speculation*: And that is,

First, When a Man doth so acknowledge and celebrate *God's Majesty*, as he hath revealed himself in his Word.

Secondly, When from the true and lively Sense of *God's Attributes*, there is bred in a Man's Heart, a *Love, Awe, and Confidence* in God: For, saith God himself, *If I be a Father, where is my Honour? If I be a Lord, where is my Fear? O taste and see, that the Lord is good!* saith * David. He that hath not by *Experience* tasted his *Goodness*, knows not how good he is. He (saith † John) that saith he knoweth GOD, and keepeth not his *Commandments*, is a Liar, and the Truth is not in him. So far therefore as we imitate GOD in his *Goodness, Love, Justice, Mercy, Patience*, and other Attributes, so far do we know him.

Thirdly, When with inward *Groans*, and the serious *Desires* of our Hearts, we long to attain to the perfect and plenary Knowledge of his *Majesty*, in the Life which is to come.

Lastly, This discovers how few there are, who do truly know God; for no Man knoweth God, but he that loveth him; and how can a Man chose but love him; being the *Sovereign good*, if he know him; seeing the *Nature of God* is to *endavour with the love of his Goodness*? And whosoever loveth any thing more than GOD, is not worthy of GOD: And such is every one, who settles the *Love and Rest*

* Psal. 34. 9. † 1 John 2. 4.

of his *Heart* upon any thing *besides* GOD. If therefore thou dost believe that GOD is *Almighty*, why dost thou fear *Devils* and *Enemies*, and not confidently *trust in* GOD, and crave his Help in all thy Troubles and Dangers? If thou believest that God is *infinite*, how darest thou provoke him to *Anger*? If thou believest that GOD is *simple*, with what Heart canst thou *dissemble* and play the *Hypocrite*? If thou believest that GOD is the *Sovereign good*, why is not thy Heart more settled upon him, than on all *worldly Good*? If thou dost indeed believe that God is a *just Judge*, how darest thou live so securely in Sin without Repentance? If thou dost truly believe, that God is most *wise*, why dost not thou refer the events of *Crosses* and *Disgraces* unto him, who knoweth how to *turn all Things to the best, unto them that love him* *? If thou art perswaded that God is true, why dost thou doubt of his Promises? And if thou believest that GOD is *Beauty* and † *Perfection* it self, why dost not thou make him alone the chief end of all thine *Affections* and *Desires*? For if thou lovest Beauty, he is most fair: If thou desirest *Riches*, he is most *Wealthy*: If thou seekest *Wisdom*, he is most *wise*. Whatsoever *Excellency* thou hast seen in any *Creature*, it is nothing but a *sparkle* of that, which is in *infinite* || *Perfection* in GOD: And when in Heaven we shall have an *immediate Communion* with GOD, we shall have them all perfectly in him, *communicated* unto us. Briefly, in all *Goodness*

* Rom 8. 28. † Si te habeam solum, sanè ruat arduus æther, Tellus rupta suo diffiliatque loco. | Creatura omnia perfectius sunt in Deo quàm in seipsis. *Disc. de divin. cap. 8.*

he is *all in all*. ^a Love that one good G O D, and thou shalt love *him*, in whom all the good of *goodness* consisteth. He that would therefore attain to the *saving Knowledge of God*, must learn to know him by *Love*. For *God is Love*, and ^b the *Knowledge of the Love of God passeth all Knowledge*. For all Knowledge besides to know ^c how to love God, and to *serve him only*, is nothing, upon Solomon's Credit, but ^d *Vanity of Vanities, and Vexation of Spirit*.

Kindle therefore, O my ^e *Lady*, nay rather, O my *Lord Charity*, the love of thy self in my Soul, especially, seeing it was thy good Pleasure, that being ^f reconciled by the Blood of Christ I should be brought, by the Knowledge of thy Grace, to the *Communion of thy Glory*, wherein only consists my *sovereign good and happiness for ever*.

Thus, by the Light of his own *Word*, we have seen the *back parts of JEHOVAH Elohim*, the eternal *Trinity*, whom to *believe*, is *saving Faith and Verity*: And unto whom from all *Creatures* in Heaven and Earth, be all *Praise, Dominion, and Glory for ever. Amen*.

Thus far of the Knowledge of God. Now of the Knowledge of a Man's self. And first of the State of his Misery and Corruption without Renovation by Christ,

^a Ama unum illud bonum, in quo omne bonum est, & sufficit. *Ansel*, in *Prof.* c. 25. ^b Eph. 3. 19. ^c 1 John 4. ^d Kemp. de Im. Christi, c. 1. ^e Eccl. 1. 17. ^f Domina, imo Dominus Caritas. *Bern.* ^g Rom. 5. 9, 10. John 17. 3, 22. ^h 1 Cor. 15. 8.

Meditations of the Misery of a Man, not reconciled to God in Christ.

O Wretched Man! where shall I begin to describe thine *endless* misery, who art * *condemned*, as soon as *conceived*; and adjudged to *eternal* death, before thou wast born to a temporal life? A beginning indeed I find, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after God's own *Image*, and Placed in *Paradise*, that they and their Posterity might live in a blessed state of life immortal, having Dominion over all earthly Creatures, and only restrained from the fruit of *one Tree*, as a sign of their *subjection* to the Almighty Creator; though God forbade them this one small thing, under the Penalty of *Eternal* Death; yet they believed the *Devil's word* before the *Word of GOD*; making *GOD* (as much as in them lay) a *Liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them; And believed that the *Devil* would make them Partakers of far more glorious things, than *ever* God had bestowed upon them; and in their *Pride* they fell into *High Treason* against the *most High*; and disdaining to be God's Subjects, they affected blasphemously to be *Gods themselves*, equals unto God. Hence, till they repented (losing *God's Image*) they became like unto the *Devil*; and so all their Po-

* *Damnatus antequam natus.* Aug.

sterity, as a *Traiterous* Brood (whilst they remain *impenitent*, like thee) are subject in this Life to all *curst Miseries*, and in the Life to come, to the *everlasting Fire*, prepar'd for the *Devil* and his *Angels*.

Lay then aside for a while thy *doting Vanities*, and take the view with me of thy *doleful Miseries*: Which duly surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have *Natures Being*, than not to be, by *Grace*, a *Practitioner* of Religious *Piety*.

Consider therefore thy Misery,

1. In thy *Life*.
2. In thy *Death*,
3. After *Death*,

In thy Life,

1. The Miseries accompanying thy *Body*.
2. The Miseries which deform thy *Soul*.

In thy Death, The Miseries which shall oppress thy *Body* and *Soul*.

After Death, The Miseries which overwhelm both *Body* and *Soul* together in *Hell*,

And first, Let us take a view of those Miseries which accompany the *Body*, according to the four *Ages* of thy *Life*.

1. *Infancy*,
2. *Youth*.
3. *Manhood*.
4. *Old Age*,

1. *Meditations of the Miseries of Infancy.*

WHat wast thou being an *Infant*, but a *Brute*, having the shape of a *Man*? Was not thy *Body* conceived in the Heat of Lust, the secret of Shame, and stain of *original Sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the *Blood* of Filthiness; (filthy indeed, when the Son of God, who disdained not to take on him *Man's Nature*, and the Infirmities thereof; yet thought it unbecoming his Holiness, to be conceived after the sinful manner of *Man's Conception*.) So that thy Mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *Birth*, which was a *curfed* Pain to thy Mother, and to thy self the *Entrance* into a troublesome Life? The greatness of which Miseries, because thou couldst not utter in Words, thou didst express (as well as thou couldst) in weeping Tears.

2. *Meditations of the Miseries of Youth.*

WHat is *Youth*, but an untamed *Beast*? All whose Actions are *rash* and *rude*, not capable of good Counsel, when it is given; and *Apelike*, delighting in nothing but in Toys and Babies? Therefore thou no sooner beganst to have a little Strength and Discretion, but forthwith thou wast kept under the Rod, and Fear of Parents and Masters; as if thou hadst been born to live under the discipline of others, rather than at the disposition of thine own Will. No tired *Horse* was ever more wil-

ling

ling to be rid of his Burthen, than thou wast to get out of the servile State of this Bondage. A State not worthy the Description.

3. *Meditations of the Miseries of Manhood.*

WHat is *Man's* Estate, but a Sea, wherein (as *Waves*) one trouble ariseth in the Neck of another; the latter worse than the former? No sooner didst thou enter into the *Affairs* of this World, but thou wast inwrapped about with a *Cloud of Miseries*. Thy *Flesh* provokes thee to *Lust*, the World allures thee to *Pleasures*, and the *Devil* tempts thee to all kinds of *Sins*: *Fears of Enemies* affright thee, *suits in Law* do vex thee, *Wrongs* of ill *Neighbours* do oppress thee, *Cares* for Wife and Children do consume thee, and *Disquietness* 'twixt open *Foes* and false *Friends*, do in a manner confound thee: Sin stings thee *within*; Satan lays *Snares* before thee; Conscience of *Sins* past doggeth behind thee. Now *Adversity* on the Left-hand frets thee, anon *Prosperity* on thy Right-hand flatters thee: *Over thy Head* God's Vengeance due to thy Sin, is ready to fall upon thee; and *under thy Feet*, *Hells Mouth* is ready to swallow thee up. And in this *miserable* Estate whither wilt thou go for Rest and Comfort? The House is full of *Cares*, the Field full of *Toyle*, the Country of *Rudeness*, the City of *Factions*, the Court of *Envy*, the Church of *Sects*, the Sea of *Pirates*, the Land of *Robbers*. Or in what State wilt thou live, seeing *Wealth* is envied, and *Poverty* contemned? *Wit* is distrusted, and *Simplicity* is derided? *Superstition* is mocked, and
Religion

Religion is suspected? *Vice* is advanced, and *Virtue* is disgraced? Oh, with what a *body of Sin* art thou compassed about in a *World of Wickedness*? What are thine *Eyes*, but *Windows* to behold Vanities? What are thine *Ears*, but *Flood-gates* to let in the streams of Iniquity? What are thy *Senses*, but *Matches* to give Fire to thy Lusts? What is thine *Heart*, but the *Anvil*, whereon *Satan* hath forged the ugly shap of all Lewd Affections? Art thou nobly descended? Thou must put thy self in peril of *foreign Wars*, to get the Reputation of *earthly Honour*; oft-times hazard thy *Life* in a desperate Combat, to avoid the Asperision of a Coward. Art thou born in a *mean Estate*? Lord! what Pains and Drudgery must thou indure at *home* and *abroad*, to get Maintenance? And all perhaps scarce sufficient to serve thy Necessity? And when (after much Service and labour) a Man hath got something; how little *certainty* is there in that which is gotten? Seeing thou seest by daily Experience, that he who was *Rich* Yesterday, is to day a *Beggar*; he that Yesterday was in *Health*, to day is *Sick*; he that Yesterday was *Merry* and *Laughed*, hath cause to day to *mourn* and *weep*; he that Yesterday was in *Favour*, to day is in *Disgrace*; and he, who Yesterday was *Alive*, to day is *dead*; and thou knowest not *how soon*, nor in *what manner* thou shalt die thy self. And who can enumerate the *Losses*, *Crosses*, *Griefs*, *Disgraces*, *Sicknesses*, and *Calamities* which are incident to sinful Man? To speak nothing of the Death of *Friends* and *Children*, which oft-times seems to be unto us far more bitter than present Death it self.

4. *Meditations of the Miseries of old Age.*

WHAT is old Age, but the receptacle of all *madies*? For if thy lot be to draw thy days to a long date, in comes old bald-headed age stooping under dotage, with his wrinkled face, rotten teeth, and stinking breath; *testy* with Choler, withered with driness, dimmed with blindness, obfuscated with Deafness, overwhelmed with Sickness, and bowed together with Weakness; having no use of any sense, but of the sense of Pain: Which so racketh every Member of his Body, that it never easeth him of Grief, till it hath thrown him down to his Grave.

Thus far of the Miseries which accompany the Body. Now of the Miseries which accompany chiefly the Soul in this Life.

Meditations of the Misery of the Soul in this Life.

THE misery of thy Soul will more evidently appear, if thou wilt but consider,

1. The *Felicity* she hath lost.
2. The *Misery* which she hath pulled upon her self by Sin.

1. The *Felicity* lost, was first the fruition of the Image of God, whereby the Soul was like unto God in ** Knowledge*, enabling her perfectly to understand the *† revealed Will* of God. Secondly, *true Holiness*, by which she was free from all prophane Error. Thirdly, *Righteousness*, whereby she was able to incline all her natural Powers, and to frame upright-

* Col. 3. 10. † Rom. 12. 2.

ly all her *Actions* proceeding from those *Powers*. With the loss of this *Divine Image*, she lost the *Love* of God, and the blessed *Communion* which she had with his *Majesty*; wherein consisteth her *Life* and *Happiness*. If the loss of *earthly Riches* vex thee so much, how should not the loss of this *Divine Treasure* perplex thee much more?

2. The Misery which she pulled upon *her self*, consists in Two Things:

1. *Sinfulness*.

2. *Cursedness*.

1. *Sinfulness* is an universal Corruption both of her *Nature* and *Actions*: For her ^a *Nature* is infected with a *proneness* to every Sin continually, the ^b *Mind* is stuffed with *Vanity*, the ^c *Understanding* is darkened with *Ignorance*, the ^d *Will* affecteth nothing but vile and *vain Things*: All her ^e *Actions* are evil: Yea, this deformity is so *violent*, that oftentimes in the regenerate Soul, the *Appetite* will not obey the Government of *Reason*, and the *Will* wandreth after, and yields consent to sinful *Motions*. How great then is the Violence of the *Appetite* and *Will* in the *Reprobate Soul*, which still remains in her natural Corruption? Hence it is, that thy wretched *Soul* is so deformed with *Sin*, defiled with *Lust*, polluted with *Filthiness*, outraged with *Passions*, over-carried with *Affections*, pining with *Envy*, over-charged with *Gluttony*, surfeited with *Drunkenness*, boiling with *Revenge*; transported with *Rage*; and the glorious *Image* of GOD

^a Eph. 2. 3. ^b Gen. 6. 5. ^c Rom. 12. 2. ^d Eph. 4. 17. ^e 1 Cor. 2. 14.
^f Phil. 2. 3. ^g Rom. 7. 12.

transformed into the ugly *shape* of the ^a *Devil*, so far as it once ^b *repented* the Lord that ever he made *Man*.

From the former flows the other part of the *Soul's Miseries*, called ^c *Cursedness*, whereof there are Two Degrees.

1. *In part.*

2. *In the fulness thereof.*

1. *Cursedness in part* is that, which is inflicted upon the Soul in *Life* and *Death*, and is common to her with the Body.

The *Cursedness* of the Soul in *Life*, is the *Wrath* of God, which lyeth upon such a Creature, so far, as that all Things, not only *Calamities*, but also very ^d *Blessings* and ^e *Graces* turn to Ruine. ^f *Terrour* of Conscience drives him from God and his Service, that he dares not come to his Presence and Ordinances; but is ^g *given* up to the ^h *slavery* of *Satan*, and to his own *Lusts*, and vile *Affections*.

This is the *Cursedness* of the Soul in *Life*: Now follows the *cursedness* of the Soul and Body in *Death*.

Meditations of the Misery of the Body and Soul in Death.

After that the *aged Man* hath conflicted with long *Sickness*, and having endured the brunt of *Pain*, should now expect some *Ease*; in comes *Death* (*Nature's Slaughter-man*, *God's Curse*, and *Hell's Purveyor*) and looks the *old Man* grim and

^a John 8. 44. ^b Gen. 6. 6. ^c Deut. 27. 26. Gal. 3. 10. Pſal. 119. 21. ^d Rom. 2. 4, 5. Jer. 28. 13. ^e Isa. 28. 13. ^f Gen. 3. 8, 10. and 4. 14. Heb. 2. 15. ^g Rom. 4. 21, 24, 26. ^h Eph. 2. 2. Col. 1. 13.

black in the Face; and neither pitying his *age*, nor regarding his long-endured Dolours, will not be hired to forbear either for Silver or Gold: Nay, he will not take, to spare his Life, *Skin for Skin*, Job 1. and all that the old Man hath; but *hatters* all the principal Parts of his Body, and *arrests* him to appear before the terrible Judge. And as thinking that the *old Man* will not dispatch to go with him fast enough; Lord! How many Darts of *Calamities* doth he shoot thorow him, *Stitches, Aches, Cramps, Fevers, Obstructions, Rheums, Fluxes, Cholic, Stone, Wind, &c.*

Oh what a *ghastly fight* it is, to see him then in his Bed, when *Death* hath given him his *mortal Wound*! What a *cold Sweat* over-runs all his Body! What a *trembling* possesseth all his Members! The *Head* shooteth, the *Face* waxeth pale, the *Nose* black, the *nether Jaw-bone* hangeth down, the *Eye-strings* break, the *Tongue* faltereth, the *Breath* shortneth, and smelleth earthly, and at every Gasp the *Heart-strings* are ready to break asunder.

Now the miserable Soul *sensibly* perceiveth her earthly Body to begin to *die*: For, as towards the *dissolution* of the universal Frame of the great *World*, the *Sun* shall be turned into darkness, the *Moon* into Blood, and the *Stars* shall fall from Heaven, the *Air* shall be full of Storms, and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *Mens Hearts* shall fail for Fear, expecting the *end* of such sorrowful *Beginnings*: So towards the *dissolution* of a *Man*, (which is the little *World*) his *Eyes*, which are as the *Sun* and *Moon*, lose their Light, and see nothing but *Blood-guiltiness of Sin*; the

the rest of the *Senses*, as *lesser Stars*, do one after another fail and fall: His *Mind*, Reason, and *Memory*, as heavenly Powers of his Soul, are shaken with fearful storms of *Despair*, and fierce *Flashings of Hell Fire*: His earthly Body begins to shake and tremble, and the *humours*, like an over-flowing Sea, roar and rattle in his Throat, still expecting the woful end of these dreadful *Beginnings*.

Whilst he is thus summoned to appear at the great *Assises of God's Judgment*, behold, a *Quarter-Session*, and *Jayl-delivery* is held within himself; where Reason sits as Judge, the Devil puts in a *Bill of Indictment*, as large as that Book of * *Zachary*; wherein is alledged all thy *evil Deeds* that ever thou hast committed, and all the *good Deeds* that ever thou hast omitted, and all the *Curses and Judgments* that are due to every Sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter *Evidence*, and *Death* stands at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn thy self, how shalt thou † escape the just *Condemnation of God*, who knows all thy *Misdeeds* better than thy self? Fain would'st thou put out of thy Mind, the *Remembrance* of thy wicked Deeds, that trouble thee: But they flow faster into thy *Remembrance*, and they will not be put away, but cry unto thee, *We are thy Works, and we will follow thee*: And whilst thy Soul is thus within, out of *Peace and Order*; thy Children, Wife, and Friends trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some

* Zach. 5. 2. Ezek. 2. 10. † 1 John 3. 20.

pitying,

pitying, some chearing; all like *Flesh, Flies*, helping to make thy * *Sorrows* more *sorrowful*. Now the *Devils*, who are come from *Hell* to fetch away thy *Soul*, begin to appear to her; and wait, as soon as she comes forth, to take her and carry her away. Stay she would within, but that she feels the *Body* begin by degrees to die; and ready, like a ruinous *House*, to fall upon her Head: *Fearful* she is to come forth, Because of those *Hell-hounds* which wait for her coming. Oh, she that spent so many *Days* and *Nights* in vain and idle *Pastimes*, would now give the *whole World*, if she had it, for one *Hours* delay, that she might have Space to repent, and reconcile her self unto God. But it cannot be, because her *Body* which joyned with her in the *Actions* of Sin, is altogether now unfit to joyn with her in the Exercise of Repentance; And Repentance must be of the *whole Man*.

Now she seeth that all her *Pleasures* are gone, as if they had never been: And that but only *torments* remain, which never shall have end of *Being*. Who can sufficiently express her *Remorse* for her Sins past; her *Anguish* for her present Misery, and the *Terror* for her Torments to come?

In this Extremity, she looks every where for help, and she finds her self every way *helpless*. Thus in her greatest Misery (desirous to hear the least word of comfort) she directs this, or the like Speech unto her *Eyes*: † O *Eyes*, who in times past were so quick sighted, can ye spy no Comfort, nor any way how I might escape this dreadful Danger? But the *Eye-strings* are broken, they cannot see the *Candle*.

* Luke 12. 26. † Proseropoeia.

that burneth before him ; nor discern whether it be Day or Night.

The Soul (finding no Comfort in the *Eyes*) speaks to the *Ears*: O *Ears*, who were wont to Recreate your selves, with Hearing new pleasant *Discourses*, and Musick's sweet *Harmony*; can you hear any *News* or *Tidings* of the least Comfort for me? The *Ears* are either so deaf, that they cannot Hear *at all*; or the Sence of *Hearing* is grown so Weak, that it cannot endure to hear his *dearest* Friends to *Speak*. And why should *those Ears* hear any *Tidings* of Joy in *Death*, who could never abide to hear the *Glad-tidings* of the *Gospel* in this *Life*? The *Ear* can minister no *Comfort*.

Then she intimates her Grief unto the *Tongue*: O *Tongue*, who wast wont to *brag* it out with the *Bravest*, where are now thy big and daring *Words*? Now (in my greatest Need) canst thou *speake* nothing in my *Defence*? Canst thou neither *daunt* these Enemies with *Threatning Words*, nor *entreat* them with *Fair Speeches*? Alas, the *Tongue* two Days ago lay *Speechless*: It cannot, in his greatest Extremity, either *call* for a *little Drink*, or desire a Friend to *take away* with his Finger the *Flegm*, that is ready to *choak him*.

Finding here no Hope of Help, she speaks unto the *Feet*: Where are ye, O *Feet*, which sometime were so nimble in *Running*? can you *carry me* no where out of this dangerous Place? The *Feet* are *Stone-dead* already: If they be not *stirred*, they cannot *stir*.

Then she directs her Speech unto her *Hands*: O *Hands*, who have been so often approved for

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Manhood, in *Peace* and *War*, and wherewith I have so often defended my self, and offended my *Foes*; never had I more Need than now. *Death* looks me grim in the Face, and kills me: *Hellish Friends* wait about my Bed to devour me: Help now, or I perish for ever. Alas, the *Hands* are so weak, and do so tremble, that they cannot reach to the Mouth a spoonful of supping, to relieve languishing Nature.

The wretched Soul seeing her self thus desolate, and altogether destitute of Friends, Help and Comfort; and knowing that within an Hour she must be in everlasting Pains, retires her self to the Heart (which of all Members is *primum vivens*, and *ultimum moriens*) from whence she makes this doleful Lamentation with her self.

* O miserable Caitiff that I am! How do the † Sorrows of Death compass me! How do the Floods of Belial make me afraid! Now have, indeed, the Snares both of the first and second Death overtaken me at once. Oh how suddenly hath Death stohn upon me with insensible Degrees! Like the Sun, which the Eye perceives not to move, though it be most swift of Motion. How doth Death wreak on me his Spite, without Pity! The God of Mercy hath utterly forsaken me: And the Devil, who knows no Mercy, waits for to take me. How often have I been warned of this doleful Day, by the faithful Preachers of God's Word, and I made but a Jest thereat? What Profit have I now of all my Pride, fine House, and brave Apparel? What's become of the sweet relish of all my delicious Fare? All the worldly Goods which I so carefully gathered, would

* The doleful Lamentation of the reprobate Soul at the point of Death. † 2 Sam. 22. 5.

I now give for a good Conscience, which I so carelessly neglected. And what Joy remains now, of all my former fleshly Pleasures, wherein I placed my chief Delight? Those foolish Pleasures were but deceitful Dreams, and now they are past like vanishing Shadows; But to think of those eternal Pains, which I must endure for those short Pleasures, pains me as Hell before I enter into Hell. Yet, justly I confess, as I have deserved, I am served: That being made after God's Image, a reasonable Soul, able to judge of mine own Estate, and having Mercy so often offered, and I intreated to receive it; I neglected God's Grace, and preferred the Pleasures of Sin, before the Religious Care of pleasing God: Lewdly spending my short Time, without considering what Accounts I should make at my last End. And now all the Pleasures of my Life, being put together, countervail not the least part of my present Pains. My Joys were but momentary, and gone, before I could scarce enjoy them: My Miseries are eternal, and never shall know End. O that I had spent the Hours that I consum'd in Carding, Dancing, Playing, and other vile Exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my Sins, in fasting, watching, praying, and in preparing my Soul, that I might have now departed in the assured hope of everlasting Salvation! O that I were now to begin my Life again! How would I condemn the World, and the Vanities thereof! How religiously and purely would I lead my Life! How would I frequent the Church, and sanctify the Lord's Day! If Satan should offer me all the Treasures, Pleasures, and Promotions of

this World, he should never entice me to *forget these Terrors* of this last dreadful Hour. But, O corrupt *Carkass*, and stinking *Carrion*! How hath the Devil deluded us? And how have we *served and deceived* each other? And pull'd *swift damnation* upon us both? Now is my Case more miserable, than the *Beast* that perisheth in a Ditch: For I must go to *answer* before the *Judgment-seat* of the righteous Judge of Heaven and Earth, where I shall have none to speak for me; and these *wicked Fiends*, who are privy to all my evil Deeds, will accuse me, and I cannot excuse my self. *My own Heart already condemns me*; I must needs therefore be *damned* before his *Judgment-seat*; and from thence be carry'd by these *infernal Fiends*, into that *horrible Prison* of endless Torments, and *utter Darknes*s, where I shall never more see light, that *first* most excellent Thing that God made. I who glory'd heretofore in being a *Libertine*, am now *inclosed* in the very *Claws of Satan*, as the trembling *Partridge* is within the griping *Talons* of the ravenous *Faulcon*. Where shall I lodge to Night? And who shall be my Companion? Oh *Horror* to think! O *Grief* to consider! Oh *cursed be the Day wherein I was born*, and let not the Day wherein my Mother bare me, be *blessed*. *Cursed be the Man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that Man, because he slew me not. Oh that my Mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb, to endure these hellish Sorrows! And that my Days should thus end with eternal Shame! Cursed be the Day that I was first united to so lewd a Body:*

dy: Oh that I had but *so much* Favour, as that I might *never see* thee more! Our *parting* is bitter and doleful; but our *meeting* again, to receive at that dreadful Day, the *fulness* of our deserved Vengeance, will be more *terrible* and *intolerable*. But what mean I thus (by *too late* Lamentation) to seek to *prolong* time? My *last Hour* is come: I hear the *heart-strings* break: This filthy *House of Clay* falls on my Head: Here is neither *hope*, *help*, nor *Place* of any longer abiding. And must I needs be gone? thou filthy *Carkass*, Oh *filthy Carkass*, with *fare-ill*, *fare-well*, I leave thee. And so all trembling, she cometh *forth*, and *forthwith* is seized upon by *Infernal Fiends*, who carry her with a Violence, *torrenti simili*, * to the bottomless Lake, that burneth with † *fire* and *brimstone*: Where she is kept as a *Prisoner* in Torments, till the || *general* Judgment of the *great Day*.

The loathsome *Carkass* is afterwards laid in the *Grave*. In which Action, for the most part, the *Dead bury the Dead*, that is, They who are dead in Sin, bury them who are dead to Sin. And thus the godless and unregenerated *Worldling*, who made *Earth* his *Paradise*, his *Belly* his *God*, his *Lust* his *Law*; as in his *Life*, he sowed *Vanity*; so he is now *dead*, and reapeth *Misery*. In his *prosperity* he neglected to serve God: In his *adversity* God refuseth to save *him*. And the *Devil*, whom he *long* served, now at length pays him his Wages. *Detestable* was his *Life*, *dammable* his *Death*. The *Devil* hath his *Soul*, the *Grave* hath his *Carkass*: In which *Pit* of Corruption, *Den* of Death, and *D*

* Rev. 21. 8. † Jude v. 6. || 1 Pet. 3. 12.

geon of Sorrow, let us leave the miserable *Caitiff*, rotting with his Mouth full of Earth, his Belly full of Worms, and his Carcass full of Stench; expecting a fearful *Resurrection*, when it shall be reunited with the Soul; that, as they sinned together, so they may be eternally Tormented together.

Thus far of the Miseries of the *Soul and Body* in Death, which is but *Cursedness in part*: Now follows the *fulness of Cursedness*, which is the Misery of the *Soul and Body* after Death.

Meditations of the Misery of a Man after death, which is the fulness of Cursedness.

THE *fulness of Cursedness* (when it falls upon a Creature, not able to bear the brunt thereof) *presseth* him down to that bottomless deep of the endless *wrath* of *Almighty God*, which is called the *damnation of Hell*. This *fulness of Cursedness* is either *particular*, or *general*.

Particular, is that which in a less measure of fulness, lighteth upon the *Soul immediately*, as soon as she is separated from the Body. For in the very *instant* of Dissolution, she is in the Sight and Presence of God. For when she ceaseth to see with the Organ of *fleshy Eyes*, she seeth after a Spiritual manner, like *Stephen*, who saw the *Glory of God*, and *Jesus standing at his Right-Hand*: Or, as a Man, who being born *blind*, and *miraculously* restored to his Sight, should see the *Sun*, which he never saw before. And thereby the *Testimony* of her own *Conscience*, *Christ* the righteous *Judge*, who knoweth all things, *maketh*

^a Luke 8. 28. & 16. 23. ^b 1 Theff. 1. 10. ^c Matth. 23. 33.
^d Luke 16. 22, 23. 1 Pet. 3. 19. Jude ver. 6. 7. ^e Acts 7. 5.

her by his *Omnipresent Power*, to understand the *Doom and Judgment* that is due unto her *Sins*, and what must be her *eternal State*. ^a And in this manner, standing in the *sight of Heaven*, not fit for her *Uncleanness* to come into *Heaven*; she is said to stand before the *Throne of God*. And so forth- with she is carried ^b by the *evil Angels*, who came to fetch her with *Violence*, into *Hell*, where she is kept (as in a *Prison*) in *everlasting Pains and Chains under Darknes*, unto the *Judgment of the great Day*: But not in that *Extremity of Torments*, which she shall finally receive at the last Day.

The *general Fulness of Cursedness* is in a *greater measure of Fulness*, which shall be inflicted upon both ^d *Soul and Body*, when (by the mighty Power of *Christ*, the *Supreme Judge of Heaven and Earth*) the one shall be brought out of *Hell*, and the other out of the *Grave*, as *Prisoners*, to receive their dreadful *Doom*, according to their evil *Deeds*. How shall the *Reprobate* by the roaring of the *Sea*, the quaking of the *Earth*, the trembling of the ^e *Powers of Heaven*, and *Terrours of Heavenly Signs* be driven, at the *Worlds end*, to his *Wits end*! Oh, what a woful *Salutation* will there be, betwixt the damned *Soul and Body*, at their re-uniting at that Day!

O Sink of Sin, O Lump of Filchiness (will the

^a Postquam anima de corpore est egressa, subito Judicium Christi de se sacrum cognoscit. *Aug. l. 1. de anim. & ejus Orig. c. 4. Hier. Ep. ad Penit.* ^b Anima damnata continud invaditur à Dæmonibus, qui crudellissimè eam rapientes ad infernum deducunt, *Cyrl. Alex. in Orat. de Exit. anim.* *Mat. 5. 24. & 23. 27. Luke 12. 20. & 16. 22, 23. 1 Pet. 3. 19. Jude vet. 6. Luke 16. 24. c 2 Pet. 2. 9. Jude vet. 7. Rev. 11. 18. d John 5. 28, 29. Rev. 20. 13. e Matth. 24. 29. Luke 21. 24, 25. f The damned Soul's Apostrophè to the Body at their second meeting.*

Soul say unto her *Body*) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* to be tormented together! How dost thou appear in my sight, like *Jeptba's* Daughter, to my greater Torment! Would GOD thou hadst perpetually *rotted* in the Grave, that I might never have seen thee again! How shall we be *confounded together*, to hear before God, *Angels*, and *Men*, laid open all those *secret Sins*, which we *committed* together! Have I lost *Heaven*, for the Love of such a stinking *Carrion*? Art thou the *Flesh*, for whose *Pleasures* I have yielded to commit so many Fornications? O filthy *Belly*, how became I such a *Fool* as to make *thee* my God? How mad was I for *momentary* Joys to incur these Torments of eternal Pains! *Ye Rocks and Mountains*, why skip ye so like *Rams*, Psal. 134. 4. and will not fall upon me, to hide me from the Face of him, that comes to sit on yonder *Throne*; for the great Day of his *Wrath* is come, and who shall be able to stand? Rev. 6. 16, 17. Why tremblest thou thus, O *Earth*, at the Presence of the *Lord*, and wilt not open thy Mouth, and swallow me up, as thou didst *Korah*, that I be seen no more?

O *damned Furies*! I would ye might, without Delay, tear me in *Pieces*, on Condition that you would tear me into *nothing*! But whilst thou art thus in Vain bewailing thy Misery, the * *Angels* hale thee violently away from the brink of thy Grave, to some Place near the Tribunal seat of *Christ*; where being, as a cursed Goat, separated to stand beneath on Earth, as on the *Left-hand* of the Judge, † *Christ* shall reap up all the *Benefits* he

* Matth. 13. 41. † Matth. 25. 33.

be.

bestowed on thee, and the *Torments* he suffer'd for thee, and all the *good Deeds* which thou hast *omitted*; and all the *ungrateful Villanies* which thou didst *commit* against *him*, and his *Holy Laws*.

Within thee thine own *Conscience* (more than a Thousand Witnesses) shall *accuse thee*: The *Devils*, who tempted thee to all thy *Lewdness*, shall on the *one side* testify with thy *Conscience* against thee; and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christ's* Justice, and detesting so *filthy* a Creature. *Behind thee* an hideous Noise of innumerable Fellow-damned *Reprobates*, tarrying for thy *Company*: *Before thee* all the World * *burning* in flaming Fire: *Above thee*, an ireful *Judge* of deserved Vengeance, ready to pronounce his *Sentence* upon thee: *Beneath thee*, the fiery and sulphureous Mouth of the *bottomless Pit*, gaping to receive thee. In this woful Estate, to hide thy self will be *impossible* (for on that Condition, thou wouldest † with that the greatest *Rock* might fall upon thee :) To *appear* will be *intolerable*; and yet thou must stand forth, to receive with other *Reprobates*, this *Sentence*, *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels*.

Depart from me] There is a || *Separation* from all Joy and Happiness.

Ye cursed] There is a black and direful *Excommunication*.

Into Fire] There is the cruelty of *Pain*.

* Ansel. Meditat. † Rev. 6. 16, 17. || Bonavent. Postil. Dom. 3. post Pent. Serm. 2.

Everlasting] There is the Perpetuity of *Punishment*.

Prepared for the Devil and his Angels] Here are thy *infernal* tormenting, and tormented *Companions*.

O terrible Sentence! From which the Condemned cannot *escape*; which being pronounced cannot possible be *withstood*: Against which a Man cannot *except*, and from which a Man can nowhere *appeal*. So that to the damned, nothing remains but *hellish* Torments, which know neither ease of Pain, nor end of *Time*. From this *Judgment-seat* thou must be thrust by *Angels* (together with all the damned *Devils* and *Reprobates*) into the * *bottomless Lake of utter Darknes*s, that perpetually burns with *Fire* and *Brimstone*. Whereunto, as thou shalt be thrust, there shall be such *Weeping*, *Woes* and *Wailing*, that the cry of the company of *Korah*, *Dathan*, and *Abiram*, when the Earth swallowed them up, was nothing comparable to this howling: Nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which *bottomless Lake*, after that thou art once *plunged*, thou shalt ever be *falling down*, and never meet a *bottom*: And in it thou shalt ever *lament*, and none shall *pity* thee: Thou shalt always *weep* for pain of the *Fire*, and yet *gnash* thy Teeth for the *Extremity of Cold*: Thou shalt *weep* to think, that thy Miseries are *past* remedy: Thou shalt *weep* to think, that to *repent* is to no purpose: Thou shalt *weep* to think, how for the shadows of short *Pleasures*, thou hast incurred these *Sorrows* of

* Rev. 21. 8.

Eternal Pains : Thou shalt weep, to see how that weeping it self can nothing prevail, Yea, in weeping, thou shalt weep more Tears, than there is water in the Sea ; for the Water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious Eyes shall be afflicted with sights of ghastly Spirits : Thy curious Ears shall be affrighted with hideous Noise of howling Devils : and the gnashing of Teeth of damned Reprobates : Thy dainty Nose shall be cloyed with the noysom stench of Sulphur : Thy delicate Taste shall be pained with intolerable Hunger : Thy drunken Throat shall be parched with unquenchable Thirst : Thy Mind shall be tormented to think how for the love of abortive Pleasures, which perished e'er they budded, thou hast so foolishly lost Heaven's Joys, and incurred Hellish Pains, which last to all Eternity. Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered the Remission of Sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but believe and repent : And how easily thou mightest have obtain'd Mercy in these Days : How near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in impenitency, and how the Day of Mercy is now past, and will never dawn again.

How shall thy Understanding be racked, to consider, how for Momentary Riches, thou hast lost the eternal Treasure, and changed Heaven's Felicity for Hell's Misery ! where every part of thy Body, without intermission of Pain, shall be continually tormented alike.

In

In these *Hellish Torments* thou shalt be for *ever* deprived of the *Beatifical Sight* of God, wherein consists the *sovereign Good*, and Life of the Soul. Thou shalt never see *Light*, nor the least *Sight* of Joy, but lie in a perpetual *Prison* of utter *Darkness*: Where shall be no *Order*, but *Horror*; no *Voice*, but of *Blasphemers*, and *Howlers*; no *Noise*, but of *Torturers*, and *tortured*; no *Society* but of the *Devil* and his *Angels*, who being tormented themselves, shall have no other *Ease*, but to wreak their *Fury* in *tormenting thee*. Where shall be *Punishment* without *Pity*; *Misery* without *Mercy*; *Sorrow* without *Succour*; *Crying* without *Comfort*; *Mischief* without *Measure*; *Torment* without *Ease*: Where the *Worm dieth not*, and the *Fire is never quenched*: Where the *Wrath* of GOD shall seize upon the Soul and Body, as the *Flame of Fire* doth on the lump of *Pitch*, or *Brimstone*. In which *Flame* thou shalt ever be *burning*, and never *consumed*; ever *dying*, and never *dead*; ever *roaring* in the Pangs of Death, and never rid of those Pangs, nor knowing end of thy *Pains*. So that after thou hast endured them so many Thousand Years, as there are *Grass* on the *Earth*, or *Sands* on the *Sea-shore*, thou art no *nearer* to have an end of thy Torments, than thou wast the first Day that thou wast cast into them: Yea, so far are they from ending, that they are ever but beginning. But if after a *Thousand Times* so many *Thousand Years*, thy damned Soul could but conceive a *Hope*, that those her Torments should have an end; this would be *some* Comfort to think, that at *length* an end will come. But as oft as the *Mind* thinketh of this *Never*, it is as *another Hell*, in the *midst* of Hell.

This

This Thought shall force the damned to cry, *wal, wal*, as much as if they should say, *ix dñ, ix dñ*, O Lord *not ever, not ever* torment us thus. But their Conscience shall answer them as an *Echo, dñ dñ, ever, ever*. Hence shall arise their doleful *wā, woe* and *alas* for evermore.

This is that *Second Death*, the *general perfect Fullness of all Cursedness* and Misery ; which every damned Reprobate must suffer, so long as God and his Saints shall enjoy *Bliss* and *Felicity* in Heaven for evermore.

Thus far of the *Misery* of Man in his state of *Corruption*, unless he be renew'd by Grace in *Christ*.

Now follows the *Knowledge* of *Man's self*, in respect of his State of Regeneration by *Christ*.

Meditations of the State of a Christian reconciled to God in Christ.

NOW let us see how *Happy* a godly Man is, in his State of *Renovation*, being reconciled to God in *Christ*.

The godly Man, whose corrupt Nature is renewed by Grace in *Christ*, and become a *new Creature*, is blessed in a Three-fold Respect. First, in his Life. Secondly, in his Death. Thirdly, after Death.

1. His *Blessedness* during this Life, is but *in part*, and that consists in Seven Things.

1. Because he is *conceiv'd* of the * *Spirit* in the Womb of his Mother the Church: And is † *born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God*, who in *Christ* is his || *Father*. So that

* John 3. 5. † John 1. 13. || Gal. 4. 6, 7. 2 Cor. 9. 8.

the

the ^a *Image of God* his *Father* is renewed in him every Day more and more.

2. He hath, for the *Merits of Christ's Sufferings*, all his Sins, *original*, and *actual*, with the *Guilt* and *Punishment* belonging to them, ^b freely and fully forgiven unto him: And all the ^c *Righteousness of Christ* as freely and fully *imputed* unto him: And so God is ^d *reconciled* unto him; and ^e *approveth* him as Righteous in his Sight and Account.

3. He is freed from Satan's ^f *Bandage*, and is made a ^g *Brother of Christ*, a Fellow ^h *Heir* of his Heavenly Kingdom; and a *spiritual* ⁱ *King and Priest*, to offer up ^k *spiritual Sacrifices to God by Jesus Christ*.

4. God *spareth* him, as a Man *spareth his own Son*, that *serveth him*. And this *sparing* consists,

1. Not taking Notice of every Fault, but *hearing* with his Infirmities, *Exodus* 34. Verse 6, 7. A loving *Father* will not cast his *Child* out of Doors in his Sicknes.
2. Not making his *Punishment* when he is *chastened*, as great as his *Deserts*, *Psal.* 103. 10.
3. *Chastening* him *moderately*, when he seeth that he will not *by any other Means* be reclaimed, *2 Sam.* 7. *Ver.* 14. 15. *1 Cor.* 11. *Ver.* 32.
4. *Graciously accepting* his *Endeavours*, notwithstanding the imperfection of his *Obedience*, and so preferring the *Willingness* of his Mind, before the *worthiness* of his Work, *2 Cor.* 8. 12.

^a Eph. 4. 2, 3, 13. Col. 3. 10. ^b Rom. 4. 8. 25. Rom. 8. 1, 2. ^c 1 Pet. 2. 14. ^d Rom. 4. 5, 19. ^e 2 Cor. 5. 19. ^f Rom. 8. 33, 34. ^g Acts 16. 18. ^h Eph. 2. 2. ⁱ John 20. 17. Rom. 8. 20. ^j Rom. 8. 17. ^k Rev. 1. 6. ^l 1 Pet. 2. 5. Mal. 3. 17.

5. Turning the Curses which he deserved, to *Crosses*, and fatherly *Corrections*: Yea, all ^a Things, all ^b *Calamities* of this Life, ^c Death it self: Yea, his ^d *very Sins* unto his Good.

5. God gives him his *Holy Spirit*, which,

1. ^e *Sanctifieth* him by *Degrees* thro'out; so that he doth more and more *die* to Sin, and *live* to Righteousness.

2. ^f *Assures* him of his ^g *Adoption*, and that he is by *Grace* the Child of God.

3. *Encourageth* him to come with ^h *Boldness* and *Confidence* into the Presence of God.

4. *Moveth* him without *Fear*, to say unto him *Abba Father*.

5. *Poureth* into his *Heart* the gift of *sanctified Prayer*.

6. *Perswadeth* him, that both he and his *Prayers* are accepted and heard of God, for *Christ* his *Mediator's* sake.

1. ^k *Peace* of Conscience.

7. Fills him with

2. ^l *Joy* in the Holy Ghost: In comparison whereof, all *Earthly Joys* seem *vile* and *vain* unto him.

6. He hath a *recovery* of his ^m *sovereignty* over the

^a Rom. 8. 28. ^b Psal. 89. 31, 33. Psal. 119. 71. Heb. 12. 10. 2 Cor. 2. 7. ^c 1 Cor. 15. 54, 55. Heb. 2. 14, 15. ^d Luke 23. 31, 32. Psal. 55. 13, 14. Rom. 5. 30, 31. ^e 1 Thes. 5. 23. ^f Rom. 8. 5, 10. ^g Rom. 8. 16. ^h Heb. 4. 16. Eph. 3. 12. ⁱ Gal. 4. 6. Rom. 8. 15, 16. ^k Rom. 5. 1. & 14. 17. ^l Rom. 14. 17. ^m Psal. 8. 5. &c. Heb. 2. 7, 8.

Creatures,

Creatures, which he lost by *Adam's Fall*: And from thence free *Liberty*^a of using all Things which *God* hath not^b *restrained*, so that he may use them with a good^c *Conscience*. For to *all things* in Heaven and Earth, he hath a *sure*^d *title* in this Life: And he shall have the *Plenary* and peaceable^e *Possession* of them in the Life to come. Hence it is that all *Reprobates* are but *Usurpers* of all that they possess, and have no^f *place* of their own but *Hell*.

7. He hath the Assurance of God's Fatherly Care and Protection Day and Night over him; which Care consists in Three Things.

1. In^g *providing* all Things necessary for his *Soul* and *Body*, concerning this *Life*, and that which is to come: So that he shall be sure ever, either to have *enough*; or *Patience* to be *content* with that he hath.
2. In that God gives his Holy *Angels* as^h *Ministers*, a Charge to attend upon him always for his *Good*: Yea, in *Danger*, to *pitch their Tents about him* for his *Safety*, wherever he be. Yea, *God's Protection* shall defend him as aⁱ *Cloud by Day*, and as a *Pillar of Fire by Night*. And his *Providence*^k shall *hedge him from the Power of the Devil*.
3. In that^l *the Eyes of the Lord are upon him*, and his *Ears continually open*, to see his *State*, and to hear his *Complaint*, and in his good *Time* to^m *deliver him out of all his Troubles*.

^a Rom. 14. 14. ⁱ Tim. 4. 2. &c. ^b 1 Cor. 9. 19, 20. ^c 1 Cor. 3. 22, 32. Heb. 1. 7. ^d 1 Cor. 3. 22. ^e Mat. 25. 34. ^f 1 Pet. 1. 4. ^g Acts 1. 25. ^h Mat. 6. 32. ⁱ 2 Cor. 12. 14. ^j Psal. 23. ^k Psal. 34. 9. 10. ^l Heb. 1. 14. ^m Psal. 34. 7. ⁿ Psal. 91. 11. ^o Isa. 45. ^p Job. 1. 10. ^q Psal. 34. 15. ^r Gen. 7. 1. ^s Psal. 34. 19.

Thus

Thus far of the *blessed Estate of the Godly, and Regenerate Man in his Life: Now of his blessed Estate in Death.*

2. *Meditations of the blessed Estate of a Regenerate Man in his Death.*

WHEN God sends *Death* as his *Messenger* for the *regenerate Man*, he meets him *half the Way to Heaven*: For his ^a *conversation*, and ^b *affection* is there before him. *Death* is never *strange*, nor *fearful* unto him. Not *strange*, because he ^c *died daily*; nor *fearful*, because whilst he *lived*, he was *dead*, and his *Life* was ^d *hid with Christ in God*. To *Die* unto him therefore, is nothing else in effect, but to ^e *rest from his Labour* in this *World*, to go ^f *Home to his Father's House*, unto the ^h *City of the living God, the Heavenly Jerusalem, to an innumerable Company of Angels, to the general Assembly and Church of the first born, to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant*. Whilst his *Body* is *sick*, his *Mind* is *sound*: For God ⁱ *maketh his bed in sickness*; and strengthneth him with *faith* and *patience*, upon his *Bed of Sorrow*. And when he begins to enter into the *way of all the Worlds*, he giveth (like ^h *Jacob, Moses, and Joshua*) to his *Children* and *Friends*, *Godly Exhortations* and *Counsels*, to serve the *true God*, to worship him *truly* all the *Days* of their *Life*. His *blessed Soul* breatheth nothing but *blessings*, and such *Speeches* as savour a *sanctifi-*

^a Phil. 3. 50. ^b Col. 3. 2. ^c 1 Cor. 1. 31. ^d Col. 3. 3. ^e Rev. 14. 13. ^f 2 Cor. 5. 6. ^g Joh. 14. 2. ^h Heb. 12. 22. &c. ⁱ Psal. 41. 3. ^k Gen. 49.

ed spirit. As his outward Man decayeth, so his inward Man increaseth, and waxeth stronger. When the Speech of his Tongue faltereth, the Sighs of his Heart speak louder unto God: When the Sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual Life. His Soul feareth not, but is bold to go ^a out of the Body, and to dwell with her Lord. He sighed out with Paul, ^b *Cupio dissolvi, I desire to be dissolved, and to be with Christ.* And with ^c David, *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God: When shall I come and appear before God?* He prayeth with the Saints, ^d *How long, O Lord, which art holy and true?* ^e *Come, Lord Jesus, come quickly.* And when the ^f appointed time of his dissolution is come, knowing that he goeth to his ^g Father and Redeemer in the Peace of a good Conscience, and the assured persuasion of the forgiveness of all his Sins, in the blood of the Lamb, he sings with blessed old Simoon his ^h *Nunc dimittis: Lord, now lettest thou thy Servant depart in Peace, &c.* and surrenders up his Soul, as it were, with his own Hands, into the Hands of his heavenly Father, saying with David: ⁱ *Into thy Hands, O Father, I commend my Soul, for thou hast redeemed me, O Lord, thou God of Truth.* And saying with Stephen, ^k *Lord Jesus receive my Spirit:* He no sooner yields up his sacred Ghost, but immediately the ^l holy Angels, who attend upon him from his birth, unto his

^a 2 Cor. 5. 8. ^b Phil. 1. 23. ^c Psal. 42. 2. ^d Rev. 6. 10. ^e Rev. 22. 10. ^f Job 14. 5. ^g Psal. 31. 5. ^h Luke 2. 29. ⁱ Psal. 37. 37. ^j Isa. 57. 2. ^k Psal. 31. 5. ^l Acts 7. 59. ^m Matth. 18. 10. ⁿ Acts 12. 15. & 27. 23.

death,

death, ^a carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abraham's bosom, which is the ^b Kingdom of Heaven, whether only good Angels and good Works do accompany the Soul: The one to deliver their ^c charge, the other to receive their ^d reward.

The Body in convenient Time, as the sanctified ^e Temple of the Holy Ghost, the ^f Members of Christ, nourished by his ^g Body, the ^h Price of the Blood of the Son of God, is by his fellow Brethren reverently laid to sleep in his grave, as in the Bed of Christ: in an assured hope to ⁱ awake in the Resurrection of the Just, at the last Day, to be partaker with the Soul, of Life and Glory everlasting. And in this respect, not only the Souls, but the very Bodies of the Faithful also are termed *blessed*.

Thus far of the *blessedness* of the Soul and Body of the Regenerate Man *in death*. Now let us see the *blessedness* of his Soul and Body *after death*.

3. *Meditations of the blessed Estate of the Regenerate Man after Death.*

THIS Estate hath three Degrees.

1. From the Day of death, to the Resurrection.

2. From the Resurrection, to the pronouncing of the Sentence.

^a Luke 16. 22. ^b Mat. 8. 11. Luke 13. 28. Acts 15. 10. ^c Eph. 1. 10. Heb. 11. 9, 10, 16. & 12. 22, 23. Luke 19. 9. & 9. 31. ^d Rev. 91. 11. Heb. 1. 14. ^e Rev. 14. 13. & 22. 12. ^f 1 Cor. 6. 19. ^g 1 Cor. 6. 15. ^h Mat. 26. 26. ⁱ 1 Cor. 6. 20. 1 Pet. 1. 19. ^j 1 Thes. 4. 14. Acts 7. 6. & 8. 2. ^k Dan. 12/2. John 5. 28, 29. Luke 14. 14. 1 Thes. 4. 16, 17. Rev. 14. 13.

3. After the *Sentence*, which lasts *eternally*.

As soon as ever the *Regenerate Man* hath yielded up his Soul unto *Christ*, the holy *Angels* take her into their Custody, and *immediately* * carry her into *Heaven*; and there present her † before *Christ*, where she is crowned with a || *Crown of Righteousness and Glory*; not which she hath deserved by her good Works, but which God hath promised of his free goodness to all those, who of love, have in this life unfeignedly served him, and sought his Glory.

Oh, what Joy will it be to thy Soul, which was wont to see nothing but misery and sinners, now to behold the Face of the God of Glory! Yea, to see *Christ* welcoming thee, as soon as thou art presented before him by the holy *Angels*, with an *Euge bone serve! Well done, and welcome good and faithful Servant, &c.* enter into thy Master's joy. And what Joy will this be to behold ** thousand thousands of *Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers*? All the holy *Patriarchs, Priests, Prophets, Apostles, Martyrs, Confessors*, and all the Souls of thy *Friends, Parents, Husbands, Wives, Children*, and the rest of God's *Saints*, who departed before thee in the true Faith of *Christ*, standing before God's *Throne* in Bliss and Glory? If the *Queen of Sheba*, beholding the Glory and Attendance given to *Solomon*, as it were ravished therewith, brake out and said, †† *Happy are thy Men, happy are these thy servants, which stand before thee, and hear thy wisdom*: How shall thy Soul be ravish-

* Luke 16. 12. † Heb. 1. 14. & 12. 24. ‡ 2 Tim. 4. 8. Rev. 2. 10. & Pet. 5. 4. ** Col. 1. 6. Eph. 1. 23. †† 1 Kings 10. 8.

ed to see herself by *grace* admitted to stand with this glorious Company! to behold the blessed Face of *Christ*, and to hear all the *treasures* of his divine *Wisdom*! How shalt thou rejoyce to see so many * *thousand thousands* welcoming thee into their heavenly Society! For as they all *rejoyced* at thy *conversion*; so will they now be much *more joyful* to behold thy *Coronation*, and to see thee receive thy † *Crown*, which was laid up for thee against thy *coming*. For there the *Crown of Martyrdom* shall be put on the Head of a *Martyr*, who for *Christ's* Gospel's sake endured Torments: The *Crown of Virginity* on the Head of a *Virgin*, which subdued *Concupiscence*: The *Crown of Piety and Chastity* on the Head of them, who sincerely professed *Christ*, and kept their *Wedlock-bed* undefiled: The *Crown of Good-works* on the good *Alms-giver's* head, who liberally relieved the *Poor*: The *Crown of incorruptible Glory* on the head of those *Pastors*, who by their *Preaching* and good *Examples*, have converted souls from the corruption of *sin*, to glorify God in holiness of *Life*. Who can *sufficiently* express the rejoycing of this heavenly *Company*, to see thee thus † *Crowned* with *Glory*, arrayed with the shining *Robe* of *Righteousness*, and to behold the *Palm of Victory* put into thy *Hand*? Oh what *gratulation* will there be, that thou hast *escaped* all the *Miseries* of the *World*, the *snarcs* of the *Devil*, the *pains* of *Hell*, and obtain'd with them thy eternal *Rest* and *Happiness*? For there every one *joyeth* as much in another's happiness, as in his own, because he shall see

* Luke 15. † 1 Tim. 4. 8. || Rev. 7. 9.

F 3

him

him as much loved of God, as himself. Yea, they have as many distinct joys, as they have co-partners of their joy. And in this joyful and blessed State, the Soul resteth with Christ in Heaven, till the Resurrection; when as the ^a number of her Fellow-Servants and Brethren be fulfilled, which the Lord termeth but a little Season.

The second Degree of Man's Blessedness after Death, is from the Resurrection, to the pronouncing of the final Sentence. For at the last Day,

1. The Elementary Heavens, Earth, and all things therein, shall be ^b dissolved, and purified with Fire.

2. At the ^c sound of the last Trumpet, or Voice of Christ, the Arch-angel, the very same Bodies, which the Elect had before (tho' turned to Dust and Earth) shall arise again. And in the same instant, every Man's Soul shall re-enter into his own Body, by virtue of the ^d Resurrection of Christ their Head, and be ^e made alive and rise out of their graves, as if they did but awake out of their Beds. And howsoever Tyrants bemangled their Bodies in pieces, or consumed them to Ashes; yet shall the Elect find it true at that Day, that ^f not a hair of their head is perished.

3. They shall come forth out of their ^g graves, like so many Josephs out of Prison, or ^h Daniels out of the Lions Den, or Jonahs out of the Whale's Belly.

4. All the Bodies of the Elect being thus made

^a Rev. 7. 9. ^b 2 Pet. 2. 10, 12, 13. ^c 1 Cor. 15. 52. 1 Thes. 4. 16. Joh. 5. 28. Ezek. 37. 7, 8, &c. ^d Rom. 8. 11. Phil. 3. 10, 11. 1 Thes. 4. 14. ^e Rom. 5. 17. 1 Cor. 15. 22. ^f Matth. 19. 30. ^g 1 Thes. 4. 14. ^h Dan. 6. 22. *Par est potestas Dei ad instituendos, & restituendos homines. Athenagor.*

alive, shall arise in that * perfection of Nature whereunto they should have attained by their natural temperament, if no Impediment had hindred: And in that vigour of Age that a perfect Man is at, about three and thirty years old, each in their † proper Sex. Whereunto Divines think the Apostle alludeth, when he saith, || till we all come unto a perfect Man, unto the measure of the Age (or Stature) of the fulness of Christ. Whatsoever Imperfection was before in the Body (as Blindness, Lameness, Crookedness) shall then be done away. Jacob shall not halt, nor Isaac be blind, nor Leah blear-ey'd, nor Mephibosheth be lame: For if David would not have the blind and lame to come into his house; much less will Christ have blindness and lameness to dwell in his Heavenly Habitation. Christ made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to him, to seek his Grace on Earth: Much more will he heal all their Imperfections, whom he will admit to his Glory in Heaven. § Among those Tribes, there is not one feeble: But the lame Man shall leap as an Hart, and the dumb Man's Tongue shall Sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old Men, but of a perfect Age or Stature; the ἀνάστασις, or new Creation from Death, shall every way be more perfect than the ἡδαις, or first frame of Man, from which he fell into the State of the dead. Neither is it like, that Infancy being Imperfection,

* Isa. 69. 26. † Tertul. de Resurr. c. 6. Hier. Epist. 27. & 61. Aug. lib. 12. de Civit. Dei, cap. 17. & omnes Theologi in 4. Sent. dist. 1. 44. || Eph. 4. 13. Ita communiter credunt Theologi in 4. Sent. dist. 44. Vid. Aug. de Civ. Dei, lib. 22. c. 15. & 16. § Psal. 105. 37. Isa. 35. 6.

and *old Age Corruption*, can well stand with State of a *perfect glorified Body*.

3. The *Bodies* of the *Elect* being thus raised, have four most excellent and supernatural *Qualities*: For,

1. They shall be raised in ^a *power*, whereby they shall for ever be freed from all *Wants*, *Weakness*, and enabled to continue with the Use of *Meat, Drink, Sleep*, and other *mer Helps*.
2. In ^b *incorruption*, whereby they shall never be *subject* to any manner of *Imperfections*, *misery*, *Sickness*, or *Death*.
3. In *Glory*, whereby their *Bodies* shall ^c *shine* as bright as the *Sun in the Firmament*; which being made *transparent*, their *Souls* shall ^{*} *shine* through, far more *glorious* than their *Bodies*. Three *glimpses* of which *Glories* were seen, First, in ^d *Moses's Face*; Second, in the ^e *Transfiguration*; Thirdly, in ^f *Stephen's Countenance*. Three *Instances* and *Assurances* of the *Glorification* of our *Bodies*, at the *glorious Day*. Then shall ^g *David* lay aside his *Shepherd's Weed*, and put on the *Robe* of the King's Son *Jesus*, not *Jonathan's*. Then every true *Mordecai* (who mourned under the *Sackcloth* of this corrupt *flesh*) shall be arrayed with the King's ^h *royal Apparel*, and have the *Crown royal* set upon his Head, th

^a 1 Cor. 15. 43. ^b 1 Cor. 15. 41. Isa. 65. 20. Aug. *Ench. cap. 90.* ^c M. 13. 43. Luke 9. 31. ^d 1 Thess. 4. 17. ^e Exod. 34. 29. ^f Math. 17. 8. Acts 6. 15. ^g 1 Sam. 18. 4. Esth. 6. 4.

all the World may see, *how it shall be done to him, whom the King of Kings delighteth to honour.* If now the rising of *one Sun* make the Morning so glorious, how glorious shall that Day be, when innumerable millions of millions of Bodies of Saints, and Angels shall appear more glorious than the brightness of the Sun! The Body of Christ in Glory surpassing all.

4. In * *Agility*, whereby our Bodies shall be able to ascend, and meet the Lord at his glorious coming in the Air, as Eagles flying unto their blessed carcass. To this agility of the Saints glorious Bodies, the Prophet alludes, saying: † *They shall renew their strength: They shall mount up with wings as Eagles: They shall run, and not be weary; they shall walk and not faint.* And to this state may that saying of *Wisdom* be referred: || *In the time of their vision they shall shine, and run as sparks among the stubble.*

And in respect of these four Qualities, § *Paul* calleth the raised Bodies of the Elect, *Spiritual*: For they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a Man in this state of mortality lower than Angels; yet surely

* Ubi volat spiritus, ibi erit & Corpus. Aug. Mat. 24. 28. † Isa. 40. 31. || Wisd. 3. 7. § 1 Cor. 15. 46. Spiritualia post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistunt. Aug. lib. 13. de Civit Dei, cap. 22.

when

when God shall thus ^a *crown him with Glory and honour*, I cannot see, how Man shall be any thing *superior to Angels*. For are they *Spirits*? So is also in respect of his *Soul*: Yea, more than that they shall have also a spiritual Body, ^b *fashioned unto the glorious Body of the Lord Jesus Christ* whom Man's *nature* is exalted by a ^c *personal Union* into the *Glory of the Godhead*, and individual society of the blessed *Trinity*: An Honour which never vouchsafed *Angels*. And in this respect Man hath a Prerogative above them. Nay, they but ^d *spirits* appointed to be *Ministers* unto the *Elect*. And as many of them, who at the first disdain this Office, and would not keep their ^e *first station*, were for their Pride ^f *hurled into Hell*. This lesseneth not the *Dignity of Angels*, but extols the greatness of God's *Love to Mankind*.

But as for all the *Elect*, who at that second sudden coming of Christ, shall be found *quick and living*; The ^g *Fire* that shall burn up the Corruption of the World, and the Works therein, shall in a ^h *Moment*, in the *twinkling of an Eye*, overturn them as it ⁱ *finds them*, either *grinding in the Mill* of Provision, or walking in the *Fields of Pleasure*, *lying in the Bed of ease*; and so (burning up the Dross and Corruption) of *mortal*, make them *immortal Bodies*: And this *Change* shall be unto them instead of *Death*.

— Then shall the ^k *Soul* with joyfulness greet

^a Psal. 8. 5. ^b Phil. 3. 21. ^c Heb. 2. 16. ^d Heb. 1. 14. Psal. 91. ^e Jude v. 6. ^f 2 Pet. 2. 4. ^g 2 Pet. 3. 10, 11, 12. ^h 1 Cor. 13. ⁱ Luke 17. 31. ^k The *Elect Soul's* *Apophthegm* to her Body, at her first meeting in the Resurrection.

Body, saying, O well met again, my dear *Sister*, How sweet is thy Voice! How comely is thy Countenance, † having lain hid so long in the Clifts of the *Rocks*, and in the secret places of the *Grave*! Thou art indeed an Habitation fit, not only for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *Affliction* is now past; the *Storm* of our *Misery* is blown over and gone. The *Bodies* of our *Elect* Bretheren appear more glorious than the *Lilly-flowers* on the *Earth*: The time of singing *Hallelujah* is come; and the Voice of the *Trumpet* is heard in the *Land*. Thou hast been my *Tokel-fellow* in the *Lord's* Labors, and *Companion* in Persecutions and Wrongs, for *Christ* and his *Gospel's* sake; now shall we enter together into our *Master's* joy. As thou hast borne with me the *Cross*; so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in *Tears*, so shalt thou reap with me abundantly in *Joy*. O blessed, aye blessed be that *God*! Who (when yonder *Reprobates* spent their whole time in *Pride*, *fleshy Lusts*, *Eating*, *Drinking*, and *prophane Vanities*) gave us *Grace* to joyn together in *Watching*, *Fasting*, *Praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieving the *Poor*, exercising (in all humility the Works of *Piety* to *God*; and walking conscionably in the Duties of our Calling, towards *Men*. Thou shalt anon, hear no mention of thy *Sins*, for * they are remitted and covered; but every good *Work*, which thou hast done for the *Lord's* sake, shall be rehearsed, and rewarded.

† Cant. 2. 14. * Psal. 32. 1.

Cheer up thy heart, for thy Judge is ^a *flesh and bone* of thy *bone*. Lift up thy Heart, hold these glorious *Angels*, like so many *Ga* flying towards us, to tell us, ^b *that the day of our redemption is come*, and to convey us in the Cloud meet our Redeemer in the Air. Lo they are at hand ^c *Arise therefore my Dove, my Love, my fair One come away*. And so like ^d *Roes*, or young *F* they run with *Angels* towards *Christ*, over trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus *revived* glorified, shall forthwith (by the ^e *Ministry* of the Holy *Angels*) be gathered from *all* the quarters parts of the World, and ^f *caught up together in Clouds, to meet the Lord in the Air*, and so shall come with him, as a part of his glorious Train, ^g *to judge the Reprobates and evil Angels*. The *twelve Apostles* shall sit upon *twelve Thrones* (next *Christ*) to judge the *twelve Tribes*, (who refused to hear the Gospel preached by their Ministry.) And all the ^h *Saints* (in *honour* and *order*) shall stand next unto them *Judges* also, to judge the evil *Angels*, and *earth minded Men*. And as every of them received *Grace* in this Life, to be more *zealous* of his *Glory*, more *faithful* in his *Service*, than others: So shall their ⁱ *Glory* and *Reward* be greater than others that Day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in Judgment, shall be in the ^k *Air*, over the *Valley of Jehoshaphat*,

^a Dan. 9. 21, &c. ^b Luke 21. 28. ^c Cant. 2. 1, 3. ^d v. 17. ^e Luke 34, 35, 36. ^f 1 Thess. 4. 17. ^g 1 Cor. 6. 1, 3. ^h 1 Cor. 6. 2, 3. ⁱ 1 Cor. 22. 12. 2 Cor. 5. 6. ^k 1 Thess. 4. 17.

Mount Olivet, near unto Jerusalem, Eastward from the Temple, as it is probable for four Reasons.

1. Because the holy Scripture seems to intimate so much in plain Words. * *I will gather all Nations into the valley of Jehoshaphat, and plead with them there.* † *Cause thy Mighty one to come down, O Lord: Let the Heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to Judge all the Heathen round about.* Jehoshaphat signifieth, the Lord will judge. And this Valley was so called, from the great || Victory which the Lord gave § Jehoshaphat, and his People over the Ammonites, Moabites, and Inhabitants of Mount Seir. Which Victory was a Type of the final Victory, which Christ, the supreme Judge, shall give his Elect over all their enemies in that Place, at the last Day, as also the Jews interpret it. See Zach. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing, that the Place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame, so over that Place his glorious Throne shall be erected in the Air, when he shall appear in Judgment to manifest his Majesty and Glory. For it is meet that Christ should in that place judge the World with righteous judgment, where he himself was unjustly judged and condemned.

3. Because, that seeing the Angels shall be sent to gather together the Elect from the four winds, from one

* Joel. 3. 1, 3. † ver. 11, 12. || 2 Chron. 30. § Near this Valley was Mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob saw Angels ascending and descending on a Ladder, Gen. 28. The Angel put up his Sword, and Fire from Heaven burnt the Sacrifice in Arunah's Floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 3. 1. Christ preached the Gospel, suffered his Passion, and entered into his Glory, Carth. in Gen. 28.

end

end of Heaven to the other: It is most probable, that the place whither they shall be gathered to, shall be near Jerusalem, and the Valley of Jehoshaphat: Which ^a *Cosmographers* describe to be in the midst of the superficies of the Earth: If the *termini à quibus*, be the four Parts of the World; the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw ^b *Christ* ascend from Mount Olivet, which is over the Valley of Jehoshaphat; so he shall in like manner come down from Heaven. This is the Opinion of ^c *Aquinas*, and all the School-Men, except *Lombard*, and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious ^d *Throne*, and all the ^e *many Thousands* of his *Saints* and *Angels*, shining more bright than so many *Suns* in Glory, sitting about him; and the Body of *Christ* in Glory and Brightness surpassing them all; the Reprobates being separate, and remaining beneath upon the earth; (for the right hand signifieth a blessed, the left hand a cursed Estate:); ^f *Christ* will first pronounce the Sentence of Absolution, and Bliss upon the *Elect*; First, because he will thereby increase the grief of the reprobate that shall hear it. Secondly, to shew himself more prone to ^g *Mercy* than to Judgment. And thus from his *Throne* of Majesty in the Air, he shall (in the sight and hearing of all

^a The Sea beyond Jordan, towards Tyrus, cutteth the midst of the World. And *Isaiah* saith of Jerusalem, In medio gentium posui eam: That from *Sion*, as from a Centre, the Law should be published to all Nations, and there all Nations shall be judged according to the Law, Rom. 2. 12. ^b Acts 1. 11. ^c *Richardus de villa nova*. Thom. in 1 Sent. Dist. 47, 48. ^d Mat. 25. 31. ^e Jude 14. Rev. 20. 11, 12. ^f Mat. 19. 28. *Hilar. in Cant.* 21. *Anselm. in Mat.* c. 25. ^g Psal. 145. 9. Isa. 28. 21. Ad poenas tardus Deus est, ad premia velox.

the World) pronounce unto his *Elect*, * *Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World, &c.*

Come ye] Here is our blessed Union with *Christ*, and by *him*, with the whole *Trinity*.

Blessed] Here is our absolution from all Sins, and our plenary endowments with all *grace and happiness*.

Of my Father] Here is the *Author*, from whom, by *Christ* proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* and *Possession*.

Prepared] See God's Fatherly Care for his *Chosen*.

From the Foundation of the World] O the free, eternal, unchangeable *Election* of God!

How much are those Souls bound to love God, who of his meer *good will* and pleasure, chose and loved them, before they || *had done either good or evil*!

For I was hungry, &c.] O the *Goodness* of *Christ*, who takes notice of all the *good works* of his Children to *reward* them! How great is his *love* to poor Christians, who takes every *Work of Mercy* done to *them* for his sake, as if it had been done to himself! *Come ye to me*, in whom ye have believed, before ye *saw me*: And whom ye have loved and fought for with so much *devotion*, and thro' so many *tribulations*. *Come now*, from *labour* to *rest*, from *disgrace* to *glory*; from the jaws of *death*, to the joys of eternal *Life*. For my sake ye have been & *railed upon*,

* *Matth.* 25. 34. | *Rom.* 9. 1. | *John* 20. 29. | *Pet.* 1. 8. & *Mar.* 5. 12. *reviled*,

*reviled, and cursed: But now it shall appear to those cursed Esau's, that you are the true Jacob that shall receive your Heavenly Father's blessing. And blessed shall you be. Your * Fathers, Mothers and nearest kindred forsook and cast you off, my Truth's sake, which you maintained: But my Father will be unto you a † Father, and shall be his Sons and Daughters for ever. You were cast out of your lands and livings, and forsook all my sake and the Gospel's: But that it may appear to you have not lost your gain, but gained by your loss; instead of an earthly inheritance and Possession you shall possess with me the Inheritance of Heavenly Kingdom: where you shall be for Ever Sons; for Birth-right, Heirs; for Dignity, Kings for Holiness, Priests; and you may be bold to enter into the Possession thereof now, because my Father prepared and kept it for you, ever since the first Foundation of the World was laid.*

Immediately after this Sentence of Absolution and Benediction, every one receiveth his Crown which || Christ the righteous Judge puts upon their Heads, as the Reward which he hath promised his Grace and Mercy, unto the Faith and good Works of all them that loved his Appearing. Then every one taking this Crown from his Head, shall lay it down (as it were) at the Feet of Christ; and prostrating themselves, shall with one Heart and Voice, in an heavenly sort and consort, say, § Praise and Honour, and Glory, and Power, and Thanks

* Psal. 27. 10. Matth. 19. 29. † John 20. 17. ‡ 2 Cor. 6. 11. § 2 Tim. 4. 8. ¶ 1 Pet. 5. 4. § Rev. 4. 10.

unto thee, O blessed Lamb, who sittest upon the Throne, wert killed, and hast redeemed us to God by thy Blood, out of every Kindred and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.

Then shall they sit in their Thrones and Order, as * Judges of the Reprobates, and evil Angels; by approving, and giving Testimony to the Righteous Sentence and Judgment of Christ the Supreme Judge.

After the pronouncing of the Reprobates Sentence and Condemnation, Christ will perform Two solemn Actions.

1. The presenting of all the Elect unto his Father; † Behold, O righteous Father these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy Word, and they believed it, and the World hated them, because they were not of the World, even as I was not of the World. And now Father, I will that those whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me; that they may be made perfect in one: That the World may know that thou hast sent me, and thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the || Father, that is, shall cease to execute his Office of Mediatorship; whereby as he is King, Priest, Prophet, and Supreme Head of the Church, he sup-

* 1 Cor. 6. 1, 2, 3. &c. Mat. 19. 13. † John 17. 12, 14, 23, 24.

|| 1 Cor. 25. 24.

pressed his *Enemies*, and ruled his *faithful People* by his *Spirit, Word, and Sacraments*. So that his *Kingdom of Grace* over his Church in this World *ceasing*; he shall rule *immediately* as he is God, equal with the *Father*, and the *Holy Ghost*, in his *Kingdom of Glory* for evermore. Not that the *Dignity* of his *Manhood* shall be any thing *diminished*; but that the *Glory* of his *Godhead* shall be more manifested: So that as he is God, he shall from thenceforth, in *all fulness*, without all *external Means*, rule *all in all*.

From this *Tribunal Seat*, *Christ* shall arise, and with all his glorious Company of *Elect Angels and Saints*, he shall go up *triumphantly*, in Order and Array, unto the *Heaven of Heavens*, with such a heavenly Noise and Musick, that now may that Song of *David* be truly verified, * *God is gone up with a Triumph, The Lord with the sound of the Trumpets. Sing Praises to God, sing Praises; sing Praises, unto our King, sing Praises; for God is the King of all the Earth, he is greatly to be exalted.* And that Marriage Song of *John*; † *Let us be Glad and Rejoice, and give Honour to him; for the Marriage of the Lamb is come, and his Wife hath made herself ready. Hallelujah; for the Lord God Omnipotent reigneth.*

The Third and last Degree of the blessed State of a *Regenerate Man* after Death, begins after the pronouncing of the Sentence, and lasteth eternally without all end.

* *Psal.* 47. 4, 5, 6, 8. † *Rev.* 19. 6, 7.

Meditations of the blessed Estate of a Regenerate Man in Heaven, after he hath received his Sentence of Absolution, before the Tribunal-seat of Christ, at the last Day of Judgment.

Here my Meditation *dazleth*, and my Pen falleth out of my Hand; the *one* being not able to *conceive*, nor the other to *describe*, that most excellent Bliss, and *eternal Weight* of Glory (whereof *all the Afflictions of this present Life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ, as ^b Joynt-heirs, into that everlasting Kingdom of Joy.

Notwithstanding we may take a scantling thereof, thus :

The holy Scriptures set forth (to our Capacity) the Glory of our Eternal and Heavenly Life after Death, in Four Respects:

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of these Prerogatives.

1. Of the *Place*.

THe Place is the ^a *Heaven of Heavens*, or the ^a *Third Heaven*, called *Paradise*; whither Christ in his (humane Nature) ascended *far above all visible Heavens*, The ^a *Bridegroom's Chamber*, which by the Firmament, as by an azured Curtain spang-

^a 2 Cor. 4. 17. Rom. 8. 18. ^b Rom. 8. 17. ^c Psal. 19. 5. ^d 2 Cor. 12. 24. ^e Psal. 19. 5. Matth. 25. 10.

led with glittering *Stars*, and glorious *Planets*, is hid, that we cannot behold it with these corruptible Eyes of *Flesh*. The *Holy Ghost* (framing himself to our Weakness) describes the Glory of that Place, (which no Man can estimate) by such things as are most Precious in the Estimation of Man. And therefore likeneth it to a great and holy City, named the ^a *Heavenly Jerusalem*. Where only God and his People, (who ^b are saved, and written in the *Lambs Book*) do inhabit; all built of ^c pure Gold, like unto clear Glass, or Chrystal; the Walls of *Jasper-stone*; the Foundations of the Walls garnished with Twelve manner of precious Stones; having ^d Twelve Gates, each built of one Pearl: ^e Three Gates towards each of the Four Corners of the World; and at each Gate an ^f Angel, (as so many Porters) that ^g no unclean thing should enter into it. It is ^h Four-square, therefore perfect; the length, the breadth, and height of it are equal: Twelve Thousand Furlongs every way; Therefore Glorious and Spacious. ⁱ Through the midst of her Streets ever runneth a pure River of the Water of Life, as clear as Chrystal; therefore wholesome. ^k And on the other side the River, is the Tree of Life, ever growing; which bears Twelve manner of Fruits, and gives Fruit every Month; therefore fruitful. And the Leaves of the Tree are Health to the Nations; therefore healthy. There is therefore no place so glorious by Creation, so beautiful with Delectation, so rich in Possession, so comfortable for habitation. For there, the King is Christ; The Law

^a Rev. 21. 2. &c. ^b Ver. 24. & 27. ^c Ver. 18. Ver. 11. Ver. 19, 20. ^d Ver. 21. ^e Ver. 13. ^f Ver. 12. ^g Ver. 27. ^h Ver. 16. ⁱ Rev. 22. 1. ^k Ver. 2.

is Love; the Honour, Verity; the Peace, Felicity; the Life, Eternity. There is Light without Darkness; Mirth without Sadness; Health, without Sicknes; Wealth, without Want; Credit, without Disgrace; Beauty, without Blemish; Ease, without Labour; Riches, without Rust; Blessedness, without Misery; and Consolation that never knoweth End. How truly may we cry out (with * David) of this City, *Glorious things are spoken of thee, O thou City of God?* And yet all these things are spoken but according to the Weakness of our Capacity. For Heaven exceedeth all this in Glory, so far, as that no *Tongue is able to express, nor Heart of Man to conceive the Glory thereof*, as witnesseth St. † Paul, who was in it, and saw it. O let us not then *dote so much on these wooden Cottages, and Houses of moulding Clay*, which are but the Tents of Ungodliness and Habitation of Sinners: But let us look rather, and long for this *heavenly City, whose builder and maker is God*: which he (*who is not ashamed to be called our God*) & hath prepared for us, ●

2. Of the Object.

THE blissful and glorious Object of all intellectual and reasonable Creatures in Heaven, is the Godhead in Trinity of Persons; without which, there is neither Joy, nor Felicity: But the very fulness of Joy consisteth in enjoying the same.

This Object we shall enjoy Two Ways.

1. By a Beatifical Vision of God.

* Psal. 87. 3. † 2 Cor. 12. 4. 1 Cor. 2. 5. 1 Heb. 11. 10. § Heb. 11. 6.

2. By possessing an *Immediate Communion* with this Divine Nature.

The *a Beatifical Vision* of God is that only, that can content the infinite Mind of Man. *b* For every thing tendeth to its Center. God is the Center of the Soul: Therefore (like *Noah's Dove*) she cannot Rest nor Joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfy his *Mind*, unless he might *c see the Face* of God. Therefore the *whole Church* prayeth so earnestly, *d God be merciful unto us, and cause his Face to shine upon us.* When *Paul* once had seen this *blessed Sight*, he (ever after) counted all the Riches, and Glory of the World (in respect of it) to be but *e Dung*; and all his Life after was but a *fying out* (*cupio dissolvi*) *f I desire to be dissolved, and to be with Christ.* And *Christ* prayed for all his Elect in his last Prayer, that they might obtain *this blessed Vision.* *g Father, I will that they which thou hast given me, be (where?) even where I am; (to what end?) that they may behold that my Glory, &c.* If *h Moses's Face* did so shine, when he had been with God but Forty Days, and seen but his *back Parts*; how shall we shine, when we shall see him *i Face to Face* for ever? and *know him as we are known, and as he is?* Then shall the Soul no longer be termed *Marah, bitterness*, but *Naomi, beautifulnes*: For

a Visio Dei beatifica sola est summum bonum nostrum. *Aug. lib. de Trin. c. 13.* *b* Fecisti nos Domine ad te: inquietum igitur est cor nostrum, donec requiescat in te. *Aug. Consolat. l. 1. cap. 1. &c.* *c* Exod. 33. 13. *d* Psal. 67. 1. & 80. 1. *e* Phil. 3. 8, 11. *f* Phil. 1. 23. *g* John 17. 14. *h* Exod. 34. 29. Exod. 33. 31. *i* 1 Cor. 13. 12. 2 Cor. 3. 18. John 3. 2.

the Lord shall turn her *short bitterness*, to eternal Beauty and *Blessedness*, Ruth 1. 20.

The Second Means to enjoy this Object, is, by having an *immediate* and an *eternal Communion* with God in Heaven. This we have, First, by being (as Members of Christ) united to his *Manhood*, and by the *Manhood* (personally united to the Word) we are united to *him*, as he is God; and by his God-head, to the *whole Trinity*. Reprobates at the last Day see God (as a just Judge) to punish them; But (for lack of this Communion) they shall have neither *Grace* with him, nor *Glory* from him. For want of this Communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum?* ^a *What have we to do with thee, thou Son of the most high God?* But (by virtue of this Communion) the *penitent Soul* may boldly go and say unto Christ, (as ^b Ruth unto Boaz: *Spread, O Christ, the Wing of the garment of thy mercy over thine hand-maid; for thou art my Kinsman.* This Communion God promised ^c Abraham, when he gave him *himself* for his great reward. And Christ ^d prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one Word, saying, ^e *That God shall be all in all to us.* Indeed, God is *now* all in all unto us; but by Means, and in a small measure, But in Heaven, God himself immediately (in fulness of Measure, without all Means) will be unto us *all the good Things*, that our Souls and Bodies can wish or desire. *He himself* will be *Salvation*, and *Joy* to our Souls; *Life and Health* to our Bodies; *Beauty* to

^a Mark 5. 7. ^b Ruth 3. 9. ^c Gen. 15. 1. ^d John 17. 20, 21. ^e 1 Cor. 15. 28.

our Eyes; Musick to our Ears; Honey to our Mouths; Perfume to our Nostrils; Meat to our Bellies; Light to our Understandings; Contentment to our Wills; and Delight to our Hearts; And what can be lacking, where God himself will be the * *Soul of our Souls*? Yea, all the Strength, Wit, Pleasures, Virtues, Colours, Beauties, Harmony, and Goodness, that are in Men, Beasts, Fishes, Fowls, Trees, Herbs, and all Creatures, are † nothing but sparkles of those things, which are in *infinite perfection* in God. And *in him* we shall enjoy them in a far *more perfect* and blessed Manner. He *himself* will then supply *their* use: Nay, the *best* Creatures (which serve us now) shall not have the Honour to serve us *then*. There will be || *no need of the Sun, nor of the Moon to shine in that City; for the Glory of God doth Light it.* No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any Thing that is *excellent* in any Creatures, let us say to our selves: How much *more excellent* is he, who gave them this *excellency*? When we behold the *Wisdom* of Men, who over-rule Creatures *stronger* than themselves; *out-run* the Sun and Moon in Discourse prescribing *many Years* before, in what Courses they shall be *eclipsed*: Let us say to our selves, § How *admirable* is the *Wisdom* of God, who made Men so *Wise*! When we consider the *Strength* of *Whale* and *Elephants*, the tempest of *Winds*, and Terrours

* Anima animæ erit Deus. Bern. † Non potest summus rerum conditor in se non habere quæ rebus à se conditis dedit: quemadmodum sol astris. Hugo l. 4. de anima, c. 15. || Rev. 21. 23. § Seneca de beneficiis, l. 2. cap. 19.

of *Thunder*; let us say to our selves, How strong, how *mighty*, how *terrible* is that God, that makes these mighty and fearful Creatures! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom *all* these Creatures have received their Sweetness! When we behold the admirable Colours which are in Flowers, and Birds, and the *lovely* Beauty of Women; Let us say, How fair is that God, that made these so Fair!

And if our loving God hath thus provided us so many excellent *delights* for our passage thorow this * *Bochim*, or Valley of Tears; what are those Pleasures which he hath prepared for us, when we shall enter into the *palace* of our *Master's Joy*? How shall our Souls be there ravished with the love of so *lovely* a GOD? So glorious is the *Object* of heavenly *Saints*: So amiable is the sight of our gracious *Saviour*.

3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY Reason of this Communion with God, the *Elect* in Heaven shall have Four super-excellent *Prerogatives*.

1. They shall have the *Kingdom of Heaven* for their † *Inheritance*; and they shall be free || *Denizens* of the heavenly *Jerusalem*. S. Paul (by being a free & Citizen of *Rome*) escaped whipping; but they, who are once *free Citizens* of the heavenly

* Judg. 2. 5. † Matth. 25. † Pet. 1. 4. || Eph. 2. 19. Heb. 12. 22.
§ Acts 21. 26.

Jerusalem, shall ever be freed from the Whips of Eternal Torments. For this Freedom was bought for us, not with a ^a *great sum of Money*, but with the ^b *precious Blood* of the Son of God.

2. They shall be all *Kings* and *Priests*; ^c *Spiritual Kings*, to reign with Christ, and to triumph over Satan, the World, and Reprobates; and *spiritual Priests*, to offer unto God the ^d *spiritual Sacrifice* of ^e *Praise and Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. O what a Comfort is this to poor Parents, that have many Children! If they breed them up in the Fear of God, and to be true Christians, then are they Parents to so many *Kings* and *Priests*.

3. Their Bodies shall ^f *shine* as the Brightness of the *Sun* in the Firmament: Like the glorious Body of Christ, which ^g *shined* brighter than the Sun at Noon, when it appeared to *Paul*. A glimpse of which glorious Brightness appeared in the Bodies of ^h *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the ⁱ *Apostle*) it shall rise a *glorious Body*; Yea, a *spiritual body*; not in *Substance*, but in *Quality*: Preserved by *spiritual Means*, and having (as an Angel) Agility to ascend or descend. ^k Oh what an honour is it, that our Bodies (falling *more vile* than a *Carriion*) should thus arise in Glory, like unto the Body of the *Son of God*!

^a Acts 22. 28. ^b 1 Pet. 1. 18. ^c Rev. 5. 10. ^d 1 Pet. 2. 9. Rom. 16. 10. ^e 1 Pet. 2. 5. ^f Heb. 13. 15. ^g Matth. 13. 43. ^h Phil. 3. 21. Acts 12. 6. ⁱ Luke 9. 30. Mark 9. 5. ^j 1 Cor. 15. 43, 44. ^k 1 Thess. 4. 1.

4. Lastly, They (together with all the Holy Angels) *there*, keep (without any Labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the Aye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying* of the Church; and for his Power, Wisdom, Justice, Mercy, and Goodness in the Government of Heaven and Earth. When thou hearest a sweet Consort of Musick, meditate how happy thou shalt be, when (with the Choir of heavenly Angels and Saints) thou shalt sing a part in that *spiritual Hallelujah*, in that *eternal blessed Sabbath*, where there shall be such Variety of Pleasures, and Satiety of Joys, as neither know Tedioufness in doing, nor end in delighting.

4. Of the Effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven Five notable Effects.

1. **T**hey shall * know God with a perfect Knowledge, so far as Creatures can possibly comprehend the *Creator*. For there we shall see the *Word*, the *Creator*; and in the *Word*, all *Creatures* that by the *Word* were *created*: So that we shall not need to learn (of the things which were made) the Knowledge of him by whom *all* things were made. The *excellenteſt* Creatures in this Life, are but as a † *dark veil*, drawn betwixt God and us; but when this *veil* shall be drawn aside, then shall we see God *Face to Face*, and *know him as we are known*.

* 1 Cor. 13. 10. *Aug. soliloq. cap. 36. Nihil notum in terrâ, nihil ignotum cœlo.* † 1 Cor. 13. 12. 2 Cor. 3. 16. *Res veræ sunt in mundo invisibili, in mundo visibili, umbræ rerum. Herm.*

We shall know the Power of the *Father*, the Wisdom of the *Son*, the *Grace* of the *Holy Ghost*; and the indivisible Nature of the blessed *Trinity*. And in him we shall know, not only *all our Friends* (who died in the Faith of Christ) but also all the faithful that *ever were*, or *shall be*. For,

1. Christ tells the *Jews*, that they shall see ^a *Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God*; Therefore we shall know them.

2. *Adam* in his Innocency knew *Eve* to ^b be *Bone of his Bone, and Flesh of his Flesh*, as soon as he waked: Much more then shall we know our Kindred, when we shall awake perfected, and glorified in the Resurrection.

3. ^c The *Apostles* knew *Christ* after his Resurrection, and the *Saints* which arose with him, and appeared in the *Holy City*.

4. ^d *Peter, James, and John* knew *Moses* and *Elias* in the Transfiguration: How much more shall we know one another, when we shall be all glorified?

5. ^e *David* knew *Lazarus* in *Abraham's Bosom*; Much more shall the *Elect* know one another in *Heaven*.

6. ^f *Christ* saith, that the *Twelve Apostles* shall sit upon *Twelve Thrones*, to judge (at that Day) ^g the twelve Tribes: Therefore they shall be known, and consequently the rest of the *Saints*.

^a Luke 23. 28. ^b Gen. 2. 23. ^c Matth. 27. 53. ^d Matth. 17. 4.
^e Luke 16. 23. ^f Matth. 19. 28. ^g 1 Cor. 6. 2, 3.

7. *Paul* saith, that at that Day ^a *we shall know as we are known of God*: And *Augustine* (out of this place) comforteth a Widow, assuring her, that as in this Life, she saw her Husband with external eyes; so in the Life to come, she should know *his Heart, and what were all his Thoughts and Imaginations*. Then Husbands and Wives, look to your Actions and Thoughts: *For all shall be made manifest one Day*. See 1 Cor. 4. 5.

8. ^b The faithful in the old Testament, are said to be gathered to their *Fathers*: Therefore the Knowledge of our Friends remains.

9. ^c *Love never falleth away*: Therefore Knowledge, the ground thereof, remains in another Life.

10. Because the last Day shall be ^d *a Declaration of the just Judgment of God*, when he shall reward every Man according to his works: And if every Man's Work be brought to light, much more the worker. And if wicked Men shall account for every ^e *idle Word*, much more shall the idle Speakers themselves be known. And if the Persons be not known, in vain are the Works made manifest. Therefore (saith the ^f Apostle) *Every Man shall appear, to account for the Work that he hath done in his Body, &c.* See *Wisdom*, Chapter 5. Verse 1. Though the Respect of Diversities of Degrees and Callings in Magistracy, Ministry, and Oeconomy shall cease; Yea, ^g *Christ shall then cease to rule*, as he is *Mediator*; and rule *all in all*, as he is *God equal with the Father, and the Holy Ghost*.

^a 1 Cor. 13. 12. *August. ad Italicam viduam.* Eph. 6. ^b Gen. 25. 35. 2 Kings 22. ^c 1 Cor. 13. 8. ^d Rom. 2. 5. Rev. 22. 12. Eccl. 12. 14. Rom. 2. 16. ^e Matth. 12. 36. ^f 1 Cor. 5. 10. ^g 1 Cor. 15. 14, 28.

The greatest *Knowledge* that Men can attain unto in ^a *this Life*, comes as far short of the *Knowledge* which we shall have in *Heaven*, as the *Knowledge* of a *Child* that cannot yet speak plain, comes of the *Knowledge* of the greatest Philosopher in the World. They who thirst for *Knowledge*, let them long to be Students of this *University*. For ^b *all* the *Light* by which we know any thing in this World, is nothing but the very *Shadow of God*. But when we shall know God in Heaven, we shall in him, know the *manner* of the Work of the *Creation*, the *Mysteries* of the Work of our *Redemption*: Yea, so much *Knowledge* as a *Creature* can possibly conceive and comprehend of the *Creator*, and his Works. But whilst we are in this *Life*, we may say with ^c *Job*: *How little a Portion bear we of him?* And assure our selves with *Syracides*, that; ^d *There are hid yet greater Things than these be, and that we have seen but a few of God's Works.*

2. They shall love God with as perfect and absolute a Love, as possibly a Creature can do. The manner of ^e *loving* God, is to love him for himself: The measure, is to love him without measure. For in this *Life* (*knowing God but in part*) we love him but in part: But when the Elect in Heaven shall fully know God, then they will perfectly love God. And for the infinite Causes of Love (which they shall know to be in him) they shall be infinitely ravish'd with the love of him.

^a 1 Cor. 13. 11. ^b Lumen est umbra Dei, & Deus est lumen luminis. Plato. Pol. 6. ^c Job. 26. 14. ^d Eccles. 42. 32. ^e 1 Cor. 13. 12.

3. They shall be filled with all manner of *divine Pleasures*. * *At thy right-hand* (saith David) *there are Pleasures for evermore*.: *Yea, they shall drink* (saith † he) *out of the River of Pleasures*. For as soon as the Soul is admitted into the *actual Fruition* of the *beatifical Essence* of God; she hath all the Goodness, Beauty, Glory and Perfection of all *Creatures* (in all the World) *united together*; and at once presented unto her in the Sight of God. If any be in *Love*, there they shall enjoy that which is *more amiable*: If any delight in *Fairness*, the fairest Beauty is but a *dusty shadow* to that: He that delights in *Pleasures*, shall there find infinite *Varieties*, without either Interruption of Grief, or Distraction of Pain: He that loveth Honour shall there enjoy it, without the Disgrace of *cankered Envy*: He that loveth *Treasure*, shall there possess it, and never be beguiled of it. There they shall have *Knowledge* void of all *Ignorance*; *Health* that no *Sickness* shall impair; and *Life*, that no *Death* can determine. In a Word, look how far this wide World surpasseth, for *Light, Pleasures* and *Comfort*, the dark and narrow *Womb*, wherein thou wast conceived a *Child*: So much doth the *World to come* exceed in *Joys, Solace, and Consolation*, this *present World*. How happy then shall we be, when this *Life* is changed, and we translated thither?

4. They shall be replenished with an *unspeakable Joy*. *In thy Presence* (saith || David) *is the Fulness of Joy*. And this Joy shall arise chiefly from the *Vision of God*; And partly from the sight of all the

* Psal. 16. 11. † Psal. 36. 8. || Psal. 16. 11.

Holy Angels and Blessed Souls of just and perfect Men, who are in Bliss and Glory with him.

But especially from the *blissful* Sight of *Jesus*, the *a* Mediator of the *New Testament*, our *Emmanuel*, God made Man. His sight will be the chief cause of our *Bliss* and Joy. If the *b* *Israelites* in *Jerusalem*, so shouted for Joy, that the *Earth* rang again, to see *Solomon* crowned; how shall the *Elect* rejoyce in Heaven, to see *Christ* (the true *Solomon*) adorned with *Glory*? If *John* *c* *Baptist* at his Presence did leap in his *Mother's Womb* for Joy; how shall we exult for Joy, when he will be, not *d* only with us, but in us in Heaven? If the *Wise men* rejoyced so greatly to find him, a *e* *Babe*, lying in a *Manger*; how great shall the Joy of the *Elect* be, to see him sit (as a King) in his *celestial Throne*? If *f* *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the Hands of the *Priest*; how great shall our Joy be, to see him a *King*, ruling all things at the *Right-hand* of his *Father*? If *g* *Joseph* and *Mary* were so Joyful to find him in the *midst* of the *Doctors*, in the *Temple*; how glad shall our Souls be, to see him sitting as the *Lord* among *Angels* in Heaven? This is that Joy of our Master, which (as the *Apostle* saith) *h* the *Eye* hath not seen, the *Ear* hath not heard, nor the *Heart of Man* can conceive: Which because it cannot enter into *us*, we shall enter into it.

5. Lastly, they shall enjoy this *blissful* and

a Heb. 12. 24. *b* 1 Kings 1. 40. *c* Luke 1. 44. *d* John 17. 21. *e* Matth. 2. 10. *f* Luke 2. 28. *g* Luke 2. 46. *h* Facilius dicere possumus quid ibi non sit, quam quid ibi sit. *Aug. de Sym. lib. 3. 1 Cor. 2. 9. Matth. 25. 21.*

glorious.

glorious Estate for evermore. Therefore it is termed *everlasting Life*. And Christ saith, *that our Joy shall no man take from us*. All other Joys (be they never so great) have an end. † *Ahasbuerus's Feast* lasted an Hundred and Eighty Days: But he, and it, and all his Joys are gone. For mortal Man to be assumed to *heavenly Glory*, to be associated to *Angels*, to be *satiated* with all Delights and Joys, but for a Time, were much; but to enjoy them for ever without Intermission or end, who can hear it, and not admire it? Who can muse of it, and not be amazed at it? All the Saints of Christ (as soon as they felt once but a true Taste of these eternal Joys) counted all the *Riches* and *Pleasures* of this *Life* to be but || *Loss* and *Dang*, in respect of that. And therefore (with uncessant Prayers, Fasting, Alms-deeds, Tears, Faith, and good Life) they laboured to ascertain themselves of this *eternal Life*; and (for the love thereof, they willingly either * *sold*, or parted with all their *earthly Goods* and *Possessions*.

Christ calleth all *Christians*, *Merchants*, Luke 19. and *eternal Life*, a precious *Pearl*, which a wise Merchant will purchase, tho' it cost him all that he hath, Matth. 13.

§ *Alexander* hearing the Report of the great Riches of the Eastern Country, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*: *Hephastion* asking him, What he meant in so doing? *Alexander* answered, that he preferred the Riches of *India*, (whereof he hoped shortly to be Master) before all that his Father *Philip* had left him in *Macedonia*.

† Esth. 1. 3. || Phil. 3. 8. * Acts 2. 45. § *Plutarch*. *Apoph. Regum*.

And should not Christians then prefer the *eternal* Riches of Heaven so greatly renowned, (which they *shall* enjoy e'er long) before the corruptible Trash of the Earth, which lasts but for a Season?

Abraham and *Sarah* left their own Country and Possessions, to ^a look for a City, whose builder and maker is God: And therefore bought no Land, but only a place of Burial. ^b *David* preferred one Day in this place, before a Thousand elsewhere: Yea, to be a Door-keeper in the House of God, rather than to dwell in the richest Tabernacles of Wickedness. *Elias* earnestly ^c besought the Lord to receive his Soul into his Kingdom, and went willingly (tho' in ^d a fiery Chariot) thither. *St. Paul* (having once seen Heaven) continually ^e desired to be dissolved, that he might be with Christ. *Peter* (having espied but a glimpse of that eternal Glory in the Mount) wished, that he might dwell there all the Days of his Life; saying, ^f Master it is good for us to be here. How much better doth *Peter* now think it to be in Heaven it self? *Christ* (a little before his Death) prayeth his Father ^g to receive him into that excellent glory. And the Apostle witnesseth, that ^h for the Joy which was set before him, he endured the Cross, and despised the Shame. If a Man did but once see those Joys (if it were possible) he would endure an Hundred Deaths to enjoy that Happiness but one Day.

Saint Augustine saith that he would be content to endure the Torments of Hell, to gain this Joy,

^a Heb. 11. 10, 15, 16. ^b Psal. 84. 10. ^c 1 Kings 19. 4. ^d 2 Kings 2. 11. ^e Phil. 1. 23. ^f Matth. 17. 4. ^g John 17. 5. ^h Heb. 11. 2. ⁱ Serm. 21. de Sanctis.

rather

rather than to lose it. Ignatius (Paul's Scholar) being threatned (as he was going to suffer) with the cruelty of Torments, answered with great courage of Faith, * *Fire, Gallows, Beasts, breaking of my Bones, quartering of my Members, crushing of my Body, all the Torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus, and his Kingdom.* The like Constancy shewed † Polycarp, who could not by any Terroures of any kind of Death, be moved to deny Christ in the least Measure. With the like Resolution answered || Basil his Persecutors, when they would terrifie him with death, *I will never (said he) fear Death, which can do no more than restore me to him that made me.* If § Ruth left her own Country, and followed Naomi her Mother-in-Law, to go and dwell with her in the Land of Canaan, (which was but a type of Heaven) only upon the Fame which she heard of the God of Israel, (tho' she had no promise of any Portion therein;) how shouldest thou follow thy Holy Mother the Church to go unto Christ, into the heavenly Canaan, wherein God hath given thee an eternal Inheritance, assured by an holy Covenant, made in the Word of God; signed with the Blood of his Son; and sealed with his Spirit and Sacraments? This shall be thine eternal Happiness in the Kingdom of Heaven, where thy life shall be a Communion with the blessed Trinity; thy Joy, the presence of the Lamb; thy exercise, singing; thy ditty, *Hallelujah*; thy Consorts, Saints and Angels; where Youth flourisheth, that never waxeth old;

* Hier. in Catalogo. Iren. l. 3. cont. Valent. † Euseb. l. 4. c. 16. || Nazianz. de vita Basil. § Ruth l. 16.

Beauty lasteth, that never fadeth ; Love aboundeth that never cooleth ; Health continueth, that never slacketh ; and Life remaineth, that never endeth.

Meditations directing a Christian how to apply to himself without Delay, the foresaid Knowledge of God and himself.

THOU seeest therefore, O Man, how wretched and cursed thy State is, by Corruption of Nature, without Christ : Infomuch, that whereas the Scriptures do liken wicked Men unto *Lions, Bears, Bulls, Horses, Dogs,* and such like savage Creatures in their Lives ; it is certain, that the Condition of an *unregenerate* Man, is in his Death more vile than a Dog, or the filthiest Creature in the World. For the *Beast* (being made but for Man's Use) when he dieth, endeth all his Miseries with his Death : But Man (indued with a *reasonable*, and an *immortal* Soul, made after *God's Image*, to serve God) when he ends the Miseries of this Life, must account for all his Misdeeds ; and begin to endure those Miseries that *never* shall know end. No Creature but *Man* is liable to yield at his Death an *Account* for his Life. The brute Creatures, not having Reason, shall not be required to make any Account for their Deeds ; and good *Angels*, tho' they have Reason ; yet shall they yield *no Account*, because they have no Sin. And as for evil *Angels* ; they are, without *all* Hope, already *condemned* ; so that they need not make any further Accounts : *Man* only in his Death, must be God's *accountant* for his Life.

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On the other side, thou seest (*O Man*) how happy and blessed thy Estate is, being truly reconciled unto God in *Christ*; that (thro' the Restoration of *God's Image*, and thy Restitution into thy *Sovereignty* over other *Creatures*) thou art in this Life little inferiour to the *Angels*; and shalt be in the Life to come, equal to the *Angels*. Yea, (in respect of thy Nature, exalted, by a *personal Union*, to the *Son of God*, and by him to the *Glory of the Trinity*) superior to the *Angels*; a *Fellow-Brother* with *Angels* in spiritual *Grace* and everlasting *Glory*.

Thou hast seen how glorious and perfect God is, and how that all thy chief *Bliss* and *Happiness* consisteth in having an eternal *Communion* with His Majesty.

Now therefore *O* (impenitent Sinner) in the Bowels of *Christ Jesus* I intreat thee; nay, I conjure thee, as thou tenderest thy own Salvation; seriously to consider with me, how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed Estate, wherein thou livest; and do hinder thee from the Favour of God, and the hope of eternal Life and Happiness.

Meditations on the Hinderances, which keep back a Sinner from the Practice of Piety.

Those Hinderances are chiefly Seven.

1. An ignorant mistaking of the true meaning of certain places of the holy Scripture, and some other chief Grounds of Christian Religion.

The Scriptures mistaken, are these:

1. Ezek. 33. 14, 16. At what time soever a sinner repenteth him of his Sin, I will blot out all, &c. Hence

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the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a Sinner doth repent, God will forgive; but the Text saith not, that a Sinner may repent whensoever he will, but when God will give him Grace. Many (saith the ^a Scripture) when they would have repented, were rejected, and could not repent, *tho' they sought it carefully with Tears.* What Comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have Grace to repent hereafter?

2. Matth. 11. 26. *Come unto me, all ye that labour and are heavy laden, and I will give you Rest.* Hence the lewdest Man collects, that *he may come unto Christ when he list.* But he must know; That no man ever comes to Christ, but he, who (as ^b Peter saith) *Having known the Way of Righteousness hath escaped the Pollutions of the World, thro' the Knowledge of our Lord and Saviour Jesus Christ.* To come unto Christ, is to repent and believe. And this no Man can do, except his Heavenly Father ^d draweth him by his Grace.

3. Rom. 8. 1. *There is no Condemnation to them which are in Christ Jesus.* True; but they are such, who walk not after the Flesh, (as thou doest) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. v. 15. *Christ Jesus came into the World to save Sinners, &c.* True; but such Sinners, who like S. Paul, are converted from their wicked Life: Not like thee, who still continuest in thy Lewdness. For that ^e grace of God which bringeth Salvation unto all Men, teacheth us, that denying Ungodliness and

^a Heb. 12. 17. Luke 13. 24, 27. ^b 2 Pet. 2. 20, 22. ^c Isa. 1. 18. John 6. 35. ^d John 6. 4. ^e Tit. 2. 11, 12.

worldly Lusts, we should live soberly, righteously, and godly in this present World.

5. Prov. 24. 16. *A just Man falleth Seven Times in a Day, and riseth, &c.* [In a Day] is not in the Text: Which means not falling into Sin, but falling into Trouble, which his malicious Enemy plots against the just; and from which God * delivers him. And tho' it meant falling in, and rising out of Sin; what is this to thee, whose Falls all Men may see every Day; but neither God nor Man, can at any time see thy rising again by Repentance?

6. Isa. 64. 6. *All our Righteousnesses are as filthy rags.* Hence the carnal Christian gathers, that seeing the best Works of the best Saints are no better; then his are good enough; and therefore he needs not much grieve, that his Devotions are so imperfect. But *Isaiah* means not in this Place, the Righteous Works of the Regenerate; as fervent Prayers in the name of God; Charitable Almes from the Bowels of Mercy; suffering in the Gospels defence, the spoil of † Goods, and spilling of Blood; and such Works, which *Paul* calls the *Fruit of the spirit*: But the Prophet making an humble Confession in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy Sins separated from God, as Lepers are by their infected Sores, and polluted Cloaths, from Men; their chief Righteousness could not be but abominable in his sight. And though our best works, compared with *Christ's righteousness*, are no better than *unclean Rags*; yet in God's ac-

ception, for *Christ's* sake, they are call'd ^a *white Raiment*; yea, ^b *pure fine Linnen*, and *shining*, far unlike the ^c *Leopards spots*, and ^d *filthy Garments*.

7. Jam. 3.2. *In many things we sin all*. True; but *God's children Sin not in all things*, as thou dost; without either *bridling* their Lusts, or *mortifying* their Corruptions. And tho' the *reliques* of Sin remain in the dearest Children of God; that they had need daily to cry, *Our Father which art in Heaven, forgive us our Trespases*: Yet in the ^e *New Testament*, none are properly called Sinners, but the *unregenerate*; but the *Regenerate* in respect of their zealous endeavour to serve God in unteigned Holiness, are every where called *Saints*. Insomuch that Saint ^f *John* saith, *Whosoever is born of God, sinneth not*; that is, liveth not in wilful Filthiness, suffering Sin to reign in him, as thou dost. Deceive not thy self with the name of a *Christian*: Whosoever liveth in any customary gross Sin, he liveth not in the State of Grace. Let therefore (saith S. ^g *Paul*) every one that nameth the name of Christ depart from Iniquity. The regenerate Sin, but upon Frailty; they repent, and God doth pardon; there they ^h *Sin not to death*. The *Reprobate* Sin maliciously, wilfully, and delight therein: So that by their good Will, Sin shall leave them before they will leave it. They will not repent, and God will not pardon. Therefore their Sins are mortal, (saith St. *John*) or rather immortal, as saith S. *Paul*, Rom. 2. 5. It is no excuse therefore to say, we are all Sin-

^a Rev. 3. 18. ^b Rev. 19. 8. ^c Jer. 13. 23. ^d Zac. 3. 4. ^e Gal. 1. 15. Rom. 5. 8. John 9. 31. ^f 1 John 3. 9. 1 John 5. 18. ^g 1 Tim. 2. 19. ^h 1 John 5. 16. ⁱ Ibid.

ners. True Christians (Thou seest) are all *Saints*.

8. Luke 23. 43. The *thief converted* at the last Gasps, was received to *Paradise*: What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*; I shall likewise be saved. But what if thou shalt not? And yet *many in that Day shall say, Lord, Lord, and the Lord will not know them*. The Thief was *saved*, for he repented: But his fellow had no *Grace* to repent, and was damned. Beware therefore, lest trusting to *late Repentance* at thy *last end* on Earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1:7. *The Blood of Jesus Christ cleanseth us from all Sin*. And 1 John 2. 1. *If any Man sin, we have an advocate with the Father, Jesus Christ the Righteous, &c.* O comfortable! But hear what S. John saith in the same place: *My little Children, these things write I unto you, that ye Sin not*. If therefore thou leavest thy Sin, these Comforts are thine; else they belong not to thee.

10. Rom. 5. 20. *Where Sin abounded, Grace did abound much more*. O sweet! But hear what St. Paul addeth: *What shall we say then? Shall we continue in Sin, that Grace may abound? God forbid. How shall we that are dead to Sin, live any longer therein*, Rom. 6. 1, 2. This place doth not teach us to presume; but only that we should not despair. None therefore of these Promises, promiseth any Grace to any, but to the penitent Heart.

The grounds of Religion mistaken, are these:

I. From the Doctrine of *Justification* by Faith

* Matth. 7. 22, 23.

only, a carnal Christian gathereth, *That good Works are not necessary.* He commends others, that do good Works; but he perswades himself that he shall be saved by his *Faith*, without doing any such matter. But he should know, that though good Works are not necessary to *Justification*; Yet they are necessary to *Salvation*: For we are *God's workmanship, created in Christ Jesus unto good Works, which God hath predestinated that we should walk in them.* ^b Whosoever therefore in Years of *Discretion*, bringeth not forth good Works after he is called, he cannot be saved: Neither was he ever predestinated to Life eternal. Therefore the Scripture saith, that ^(c) *Christ will reward every Man according to his Works.* Christ respects in the *Angels* of the Seven ^d Churches nothing but their *Works*; and at the last Day he will give the heavenly *Inheritance* only to them who have done good Works: ^e in feeding the hungry, cloathing the naked, &c. At that Day ^f *Righteousness* shall wear the Crown. No Righteousness, no Crown. No good Works (according to a Man's Talent), no Reward from God, unless it be ^g *Vengeance*. To be rich in good Works, is the *surest* foundation of our *Assurance* ^h to obtain *eternal Life*. For good Works are the true Fruits of a true Faith; which apprehendeth Christ, and his obedience unto Salvation. And no other Faith ⁱ *availeth in Christ, but that which worketh by Love*: And (but in the Act of *Justification*) that Faith which *only justifieth*, is ^k never

^a Eph. 2. 10. ^b Falk. Rhem. Test. Annot. in Eph. 2. 2. ^c Rom. 2. 6. 2 Cor. 9. 6. Rev. 22. 12. ^d Rev. 2. 2. ^e Matth. 25. ^f 2 Tim. 4. 8. ^g Rom. 2. 8. ^h 1 Tim. 6. 19. ⁱ Gal. 5. 6. ^k Fides quæ justificat sola, non est sola Fides: sola justificat, ut oculus solus videt.

alone,

alone, but *ever* accompanied with good Works: As the Tree with his Fruits, the Sun with his Light, the Fire with his Heat, and Water with his Moisture. And the Faith which doth not justify *her* self by good works before Men, is but a *dead Faith*, which will never justify a Man's Soul before God. But a justifying Faith ^b *purifieth the Heart*, and ^c *sanctifieth the whole Man thro'out*.

II. From the Doctrine of God's, eternall^d Predestination, and unchangeable Decree, he gathereth, That if he be predestinated to be saved, he cannot but be saved; if so be damned, no means can do any good. Therefore all the Works of Piety are but in vain. But he should learn, that God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the ^e end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the ^f means. And they (saith S. Peter) who are elect unto Salvation, are also elect unto the Sanctification of the Spirit. If therefore upon thy Calling, thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good Motions of the Holy Spirit, in leaving Sin, and living a godly Life: Then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting Salvation. If otherwise, blame not God's Predestination, but thine own Sin and Rebellion. Do thou but return

^a James. 2. 26. ^b Acts 15. 9. ^c Acts 16. 18. ^d 1 Thess. 5. 23. ^e Matth. 25. 24. Eph. 1. 4. ^f Eccl. 3. 21. ^g 1 Pet. 1. 9. ^h Rom. 8. 29. 30. John 15. 16. ⁱ 1 Pet. 1. 2. Noli teih Deo primum quare, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.

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unto God, and God will graciously receive thee, as the Father did the prodigal Son, and by thy conversion, it shall appear, both to ^a Angels and ^b Men, that thou didst belong to his Election. If thou wilt not; why should God save thee?

III. When a carnal Christian hears, that *Man hath not free will unto Good*, he looseth the Reins to his own corrupt Will: As tho' it lay not in him to bridle, or to subdue it. *Implicitly* making God the Author of Sin, in suffering Man to run into this Necessity. But he should know, that God gave Adam free will, to stand in his ^c Integrity, if he would; but Man abusing his free-will, lost both himself and it. Since the Fall, Man in his State of Corruption hath Free-Will to Evil, But not to Good: For, in this State, ^d we are not (saith the Apostle) sufficient to think a good Thought. And God is not bound to restore us, what we lost so wretchedly, and take no more care to recover again: But as soon as a Man is regenerated, the Grace of God freeth his Will unto good; so that he doth all the good things he doth, with a Free-Will: For so the Apostle saith, that ^e God of his own good Pleasure, worketh both the Will and the deed in us, who (as the Apostle expoundeth) ^f cleanse our selves from all Filthiness of the flesh and spirit, and

^a Luke 15. 10. ^b Verse 24. ^c Magnas homo liberi arbitrii vires, cum conderetur, accepit: Sed eas peccando amisit. *Aug. de Spirit. & Lib. cap. 3.* Eccl. 7. 29. Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit. *Aug. Ench. ad Laur. c. 30.* ^d 2 Cor. 3. 5. Per lapsum arbitrii libertas in naturalibus manet, in supernaturalibus amissa est, donec gratia restituatur. ^e Phil. 2. 12, 13. *Agimus.* The Will is Passive in receiving the first Grace, afterwards Active in all Goodness. ^f 2 Cor. 7. 1.

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finish our Sanctification in the fear of God. And in this State, every true Christian hath Free Will, and as he increaseth in Grace, so doth his Will, in Freedom: For * *when the Son shall make us free, then shall we be free indeed*: And, † *where the Spirit of the Lord is, there is Liberty*: For the holy Spirit draws their Minds, not by *Coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their Minds to *know* the Truth; by *changing* their Hearts to *love* the known Truth; and by *enabling* every one of them (according to the Measure of Grace which he hath received) to do the good which he *loveth*. But thou wilt not use the *Freedom* of thy Will, *so far* as God hath freed it; for thou dost many times *wilfully* (against God's Law, to the hazard of thy Soul) that, which (if the King's Law forbad under the Penalty of *Death*, or loss of thy *worldly Estate*) thou wouldst not do. Make not therefore thy want of *free-will* unto good, to be so much the cause of thy Sin, as thy want of a loving Heart to serve thy heavenly Father.

IV. When the natural Man hears, *that no Man (since the Fall) is able to fulfil the Law of God, and to keep all his Commandments*: He boldly presumes to sin as others do: He contents himself with a few good Thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing Good, or withstanding *Evil*, he

* 1 John 8. 36. Liberum arbitrium, non nisi gratiâ Dei efficitur liberum. Aug. ad Col. c. 17. † 2 Cor. 3. 17. Voluntashumana nonlibertate gratiam consequitur, sed gratiâ libertatem. Aug. de grat.

counts the *impossibility* of the Law. But he should learn, that though (since the *Fall*) no Man but *Christ*, who was both *God and Man*, did, or can perfectly fulfil the *whole Law*: Yet every true Christian, as soon as he is *regenerate*, begins to keep all *God's Commandments in Truth*, tho' he cannot in *absolute Perfection*. Thus with *David*, they ^a apply their *Hearts to fulfil God's Commandments always unto the end*. And then the ^b Spirit of Grace, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good Endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their ^c good will and endeavour, instead of perfect fulfilling of the Law; supplying out of the *Merits of Christ*, who fulfilled the Law for us, whatsoever wanteth in our Obedience. And in this respect *Saint John* saith, that ^d *God's Commandments are not burthenous*. And *Saint Paul* saith, ^e *I am able to do all Things, through the help of him that strengtheneth me*. And *Zachary and Elizabeth* are said ^f to walk in all the *Commandments of the Lord, without Reproof*. Hereupon *Christ* ^g commends to his Disciples, the care of keeping his *Commandments*, as the truest *Testimony* of our Love unto him. So far therefore doth a Man love *Christ*, as he makes Conscience to walk in his *Commandments*, and the more unto *Christ* is our love, the less will our Pains seem in keeping his Law. The *Laws curse* (which under the *Old Testament* was so terrible) is under

^a *Psal.* 119. 112. ^b *Joel.* 2. 28, 29. *Zach.* 12. 10. *Quod jubet, juvat.* *Aug.* ^c 2 *Cor.* 8. 12. ^d 1 *John* 5. 3. ^e *Phil.* 4. 13. ^f *Luke* 1. 16. ^g *John* 14. 15.

the *New*, (by the Death of *Christ*) abolished to the regenerate. The *Rigour* which made it so impossible to our *Nature* before, is now to the new-born, so mollified by the *Spirit*, that it seems facile and easie. The *Apostles* indeed pressed on the unconverted *Jews* and *Gentiles* the *Impossibility* of keeping the Law, by Ability of *Nature* corrupted. But when they have to do with regenerate *Christians*, they require to the Law (which is the rule of *Righteousness*) true ^a *Obedience* in Word and Deed; the ^b mortifying of their Members; the ^c crucifying of the *Flesh*, with the Affections and Lusts thereof; ^d Resurrection to newness of Life; ^e walking in the Spirit; ^f overcoming the World by faith: So that tho' no Man can say, as *Christ*, ^g Which of you can rebuke me of Sin? Yet every regenerate *Christian* can say of himself, Which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Sweater*, *Drunkard*, *Thief*, *Usurer*, *Oppressor*, *Proud*, *Malicious*, *Covetous*, *Profaner of the Holy Sabbath*, & *Lyar*, & *Neglector of God's publick Service*, and such like gross Sins? Else he is no true *Christian*. When a Man casts off the *Conscience* of being ruled by God's Law, then God ^h gives him over to be led by his own Lusts, the surest Sign of a *reprobate* Sense. Thus the Law, which since the Fall no Man by his own natural Ability can fulfil, is fulfilled in Truth of every regenerate *Christian*, through the Gracious Assistance of ⁱ *Christ's Holy Spirit*. And this Spirit

^a Rom. 15. 18. ^b Col. 3. 5. ^c Gal. 5. 24. Rom. 6. 12, 13. ^d Röm. 6. 4, 5. Rom. 8. 11. ^e Gal. 5. 25. ^f 1 John 5. 4. ^g John 8. 46. ^h Rom. 1. 24. 28. ⁱ Rom. 8. 9, &c. Augustin. optat ut Pelagius agnoscat, posse legem præstari per gratiam Christi, & pacem fore edicit.

God will * give to every Christian that will *pray* for it, and *incline* his Heart to keep his *Laws*.

V. When the unregenerate Man hears that God † *delighteth more in the inward Mind than in the outward Man*; then he feigneth within himself, that all *outward Reverence* and Profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his Hat at singing of *Psalms*, and the publick *Prayers*: Which the Prophane Varlet would not offer to do in the Presence of a Prince, or a Noble Man. And so that he keep his Mind unto God, he thinks he may *fashion* himself (in other Things) to the *World*. He divides his Thoughts, and gives so much to God, and so much to his own *Lusts*: Yea, he will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *Pleasures*. But know, O carnal Man, that Almighty God will not be served by *halves*, because he hath created and redeemed the whole *Man*. And as God detests the Service of the *outward Man*, without the *inward Heart*, as *Hypocrisie*: So he counts the inward Service without all *external Reverence*, to be meer *Prophaneness*; he requireth *both* in his Worship. In Prayer therefore bow thy *Knees*, in Witness of thy *Humiliation*; lift up thine Eyes, and thy Hands, in Testimony of thy *Confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*: but especially call upon God with a *sincere Heart*, serve him *Holily*, serve him *wholly*, serve him *only*:

* Luke 11. 13. James 1. 5. † Deus magis delectatur affectu quam effectu Scil. externo. *Amb.*

For God and the *Prince* of this World are Two contrary ^a *Masters*; and therefore no Man can possibly serve both.

VI. The unregenerate Christian holds the *bearing of the Gospel preached, to be but an indifferent Matter*, which he may use, or not use at his Pleasure; But whosoever thou art, that wilt be assured in thy Heart, that thou art one of Christ's *Elect Sheep*; thou must have a special care and conscience (if possible thou canst) to hear God's *Word preached*: For, first the preaching of the Gospel is the chief ordinary Means which God hath appointed to convert the Souls of all that he hath ^b *predestinated to be saved*: Therefore it is called ^c *the Power of God unto Salvation to every one that believeth*. And where this Divine Ordinance is not, the ^d *People Perish*: And whosoever shall refuse it, ^e *it shall be more tolerable for the Land of Sodom and Gomorrah in the Day of Judgment, than for those People*. Secondly, the preaching of the Gospel is the ^f *Standard or Ensign of Christ*; to which all Souldiers and elect People must *assemble themselves*: When this *Ensign* is displayed, as upon the *Lord's Day*, he is none of Christ's People; that ^g *flocks not unto it*; neither shall any drop of the ^h *Rain of his Grace* light on their Souls. Thirdly, It is the *ordinary Means*, by which the Holy Ghost ⁱ *begetteth Faith* in our Hearts, without ^k which we cannot please God. If the *bearing of Christ's Voice* be the chief Mark of *Christ's Elect Sheep*, and of the ^m *Bridegrooms friend*; then must it be a fear-

^a Mat. 6. 24. ^b Acts 13. 48. ^c Rom. 1. 16. ^d Prov. 29. 18. ^e Mat. 10. 22. ^f Isa. 11. 1. ^g Isa. 2. 2. ^h Zach. 14. 17. ⁱ Rom. 10. 14. ^k Heb. 11. 6. ^l John 10. 27. ^m John 3. 29.

ful mark of a Reprobate^a Goat, either to neglect of *contemn* to hear the Preaching of the Gospel. Let no man think this position foolish; for ^b *by this foolishness of preaching, it pleaseth God to save them which believe.* Their State is therefore fearful who live in Peace, without caring for the preaching of the Gospel. Can Men look for God's mercy, and despise his means? ^c *He (saith Christ, of the Preachers of his Gospel) that despiseth you, despiseth me.* ^d *He that is of God, heareth God's words: Ye therefore hear them not, because ye are not of God.* Had not the ^e *Israelites* heard Phineas's message, they had never wept. Had not the Baptist preached, the Jews had never ^f *mourned.* Had not they who crucified Christ, heard Peter's Sermon, their hearts had never been ^g *pricked.* Had not the Ninevites heard Jonah's ^h *preaching*, they had never repented: And if thou wilt not ⁱ *hear*, and ^k *repent*, thou shalt never be saved.

VII. The Opinion that the Sacraments are but *bare Signs and Seals of God's Promise and Grace unto us*, doth not a little hinder Piety: Whereas, indeed, they are Seals, as well of our Service, and Obedience unto God; which Service, if we perform not unto him, the Sacraments seal no Grace unto us. But if we receive them, upon the Resolution, to be his faithful and penitent Servants, then the Sacraments do not only signify and offer, but also seal and exhibit indeed the inward spiritual Grace, which they outwardly promise and re-

^a Heb. 2. John 8. 47. ^b 1 Cor. 1. 11. ^c Luke 10. 16. ^d John 8. 4. 7. ^e Judg. 2. 1, &c. ^f Luke 7. 32, 33. ^g Acts 2. 37. ^h Jon. 3. 5. ⁱ Prov. 28. 9. ^k Luke 13. 5.

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present. And to this end *Baptism* is called the * *washing of Regeneration*, and *renewing of the Holy Ghost*; and the *Lord's Supper*, † *The Communion of the Body and Blood of Christ*. Were this Truth believed, the Holy Sacrament of the *Lord's Supper* would be *oftner*, and with greater *Reverence* received.

VIII. The last, and not the least *Block* wheret *Piety* stumblers in the Course of Religion, is by adorning *Vices* with the Names of *Vertues*: As to call drunken *Carousing*, drinking of *Healths*; spilling innocent *Blood*, *Valour*; *Glattony*, *Hospitality*; *Covetousness*, *Thriftiness*; *Whoredom*, *loving a Mistress*; *Simony*, *Gravity*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; *Children of Belial*, *Good-fellows*; *Wrath*, *Hastiness*; *Ribaldry*, *Mirth*: So on the other side, to call *Sobriety* in Words and Actions, *Hypocrisy*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal* in Religion, *Puritanism*; *Humility*, *Croaching*; *Scruple of Conscience*, *Pretiseness*; &c. And whilst thus we call *Evil*, *good*; and *good*, *Evil*; true *Piety* is much hindered in her progress. And thus much of the first hindrance of *Piety*, by mistaking the true Sense of some special places of Scripture, and *Grounds* of Christian Religion.

The Second hindrance of Piety.

2. *The evil Example of great Persons*: The practice of whose *profane Lives* they prefer for their Imitation, before the *Precepts* of God's holy Word. So that when they see the greatest *Men* in the State,

* Tit. 3. 5. † 1 Cor. 10. 16.

and many chief *Gentlemen* in their *Country*, to make neither *Care* nor *Conscience* to hear *Sermons*, to receive the *Communion*, nor to sanctifie the *Lord's Sabbath*, &c. but to be *Swearers*, *Adulterers*, *Carousers*, *Oppressors*, &c. Then they think, that the using of these holy Ordinances, are not matters of so great Moment: For if they were; such great and wise Men would not set so little by them. Hereupon they think, that Religion is not a matter of Necessity.

And therefore where they should (like Christians) row against the stream of Impiety towards Heaven; they suffer themselves to be carry'd with the Multitude, down-right to Hell; thinking it impossible that God will suffer so many to be damned. Whereas if the God of this World had not blinded the Eyes of their Minds; the Holy Scriptures would teach them, that ^a *Not many wise Men [after the Flesh, not many mighty, not many noble are called, &c.* But that for the most part the ^b *Poor receive the Gospel*, and that ^c *few rich Men shall be saved*. And, that howsoever ^d *many are called*, yet the *Chosen are but few*. Neither did the multitude ever save any from Damnation. As God hath advanced Men in *Greatness* above others; so doth God expect that they in *Religion* and *Piety*, should go before others; otherwise, ^e *Greatness* abused (in the time of their *Stewardship*) shall turn to their *greater Condemnation* in the Day of their *Accounts*. At what time *sinful great and mighty Men*, as well as the *poorest Slaves and Bondmen*, shall wish ^f *that the*

^a 1 Cor. 1. 26. ^b Matth. 11. 5. ^c Matth. 19. 23, 24. ^d Matth. 22. 14. ^e Potentes potentius cruciabuntur. *Sap.* ^f Rev. 6. 15, 16, &c.

Rocks and Mountains should fall upon them, and hide them from the Presence of the Judge, and from his just deserved Wrath. It will prove but a miserable Solace to have a great Company of great Men Partakers with thee of thine eternal Torments. The multitude of Sinners doth not extenuate, but aggravate Sin, as in Sodom. Better it is therefore, with a few, to be saved in the Ark, than with the whole World, to be drowned in the Flood. Walk with the few godly, in the Scriptures ^a narrow path to Heaven: But crowd not with the ^b godless multitude, in the Broad-way to Hell. Let not the Examples of irreligious great Men hinder thy Repentance: For their Greatness cannot at that Day exempt themselves from their own most grievous Punishment.

The Third hindrance of Piety.

3. *The long escaping of deserved Punishment in this Life. Because Sentence (saith ^c Solomon) is not speedily executed against an evil worker, therefore the hearts of the Children of Men are fully set in them to do Evil: not knowing that the Bountifulness of God ^d leadeth them to repentance. But when his patience is abused, and Man's Sins are ripened; his Justice will at once both ^e begin, and make an end of the Sinner: And he will recompence the Slowness of his Delay, with the Grievousness of his Punishment. Though they were suffered to run on the Score all the Days of their Life; Yet they shall be sure to pay the utmost Farthing, at the Day of their Death. And whilst*

^a Matth. 7. 13. ^b Exod. 23. 2. ^c Eccl. 8. 11. ^d Rom. 2. 4. ^e 1 Pet. 3. 10. ^f 1 Sam. 3. 12. Ezek. 39. 8.

they suppose themselves to be free from Judgment; they are *already* smitten with the heaviest of God's Judgments; * a Heart that cannot repent. The Stone in the Reins or Bladder, is a grievous pain that kills many a Man's Body: But there is no Disease to the Stone in the Heart, whereof † Nabal dyed, and which killeth Millions of Souls. They refuse the trial of Christ and his Cross: But they are stoned by Hell's Executioner, to eternal Death.

Because many Nobles and Gentlemen are not smitten with present Judgment, for their outrageous Swearing, Adultery, Drunkenness, Oppression, prophaning of the Sabbath, and disgraceful neglect of God's Worship and Service; They begin to doubt of Divine Providence and Justice: Both which Two Eyes, they would as willingly put out in God, as the Philistines bored out the Eyes of Sampson. It is greatly therefore to be feared, lest they will provoke the LORD to cry out against them, || as Sampson against the Philistines: By neglecting the Law, and walking after their own Hearts, they put out (as much as in them lyeth) the Eyes of my Providence and Justice; lead me therefore to these chief & Pillars, whereupon the Realm standeth: that I may pull the Realm upon their Heads, and be at once avenged of them for my Two Eyes! Let not God's Patience hinder thy Repentance; but because he is so Patient, therefore do thou the rather Repent.

* Rom. 2. 5. *qui se invicem non agnoscunt, corpepiter nesciunt.* † 1 Sam. 25. 17. || Judg. 16. 21. § Judg. 16. 26, &c.

The Fourth hindrance of Piety.

4. *The Presumption of God's Mercy.* For when Men are justly convince'd of their Sins, forthwith they batake themselves to this Shield; *Christ is merciful*: So that every Sinner makes Christ the *Patron* of his Sin: As though he had come into the World to bolster Sin, and not to destroy the *marks of the Devil*. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his Sin; God will not shorten his Days. But what is this but to be an implicit Atheist? Doubting that either God seeth not his Sins; or if he doth, that he is not Just: For if he believeth that God is Just, how can he think that God, who for Sin so severely punisheth others, can love him who still loveth to continue in Sin? True it is, *Christ is Merciful*: But to whom? Only to them that repent ^b and turn from Iniquity in Jacob. ^c But if any Man bless himself in his Heart, saying, *I shall have Peace*, altho' I walk according to the Stubbornness of mine own Heart, thus adding Drunkenness to Thirst: *The Lord will not be Merciful to him*, &c. O mad Men! Who dare bless themselves, when G O D pronounceth them accursed. Look therefore, how far thou art from finding ^d Repentance in thy self; so far art thou from any Assurance of finding Mercy in Christ. ^e *Let therefore the wicked forsake his Ways, and the Unrighteous his own Imaginations, and return unto the Lord, and he will have Mercy upon*

^a John 9. 3. ^b Isa. 59. 20. ^c Deut. 29. 19. ^d Non delinquenti sed peccata relinquenti condonat Deus. ^e Isa. 55. 7.

him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as *Presumption*. For we read not in all the *Scriptures* of above *Three* or *Four*, whom *roaring* Despair overthrew: But *secure* *Presumption* hath sent *Millions* to Perdition without any Noise. As therefore the Damsels of *Israel* sang in their Dances, *"Saul hath kill'd his Thousands, and David his Ten Thousands"*: So may I say, that *Despair* of God's Mercy hath damned *Thousands*; but the *Presumption* of God's Mercy hath damned *Ten Thousands*, and sent them quick to Hell, where now they remain in eternal Torments, without all Help of Ease, or Hope of Redemption. God spar'd the *Thief*, but not his *Fellow*. God spar'd *One*, that no Man might *Despair*; God spar'd but *One*, that no Man should *presume*. Joyful Assurance to a Sinner that repents: No Comfort to him that remains *impenitent*. God is infinite in Mercy, but to them only, who turn from their Sins, to serve him in *Holiness*, without which no Man shall see the Lord, Heb. 12. 14. To keep thee therefore from *Presuming*, remember, that as *Christ* is a Saviour, so *Moses* is an Accuser. Live therefore, as tho' there were no *Gospel*: Dye as tho' there were no *Law*. Pass thy Life, as tho' thou wert under the Conduct of *Moses*: Depart this Life, as if thou knew'st none but *Christ*, and him crucify'd. *Presume* not, if thou wilt not perish: *Repent*, if thou wilt be saved.

^a 1 Sam. 18. 7. ^b Metuendum est ne te occidat spes: & cum multum speres de misericordia, incidas in iudicium, *August.* ^c Luke 23. 43. Latronis exemplum non est exemplum imitationis, sed consolationis. ^d John 5. 45. ^e Qui dat poenitenti veniam, non dabit peccanti poenitentiam, *August.*

The Fifth hindrance of Piety.

5. *Evil Company*, commonly term'd *Good-fellows*: But indeed, the Devil's chief Instruments, to hinder a wretched Sinner from Repentance and Piety. The *first* sign of God's Favour to a Sinner, is, to give him Grace to forsake evil Companions: Such who wilfully continue in Sin, condemn the Means of their Calling, gibing at the Sincerity of Profession in others, and shaming the Christian Religion by their own profane Lives. These ^a *sit in the Seat of the Scorners*. For as soon as GOD admits a Sinner to be one of his People; he bids him ^b *Come out of Babylon*. Every *lewd Company* is a *Babylon*, out of which, let every Child of God either keep himself, or if he be in, think that he hears his *Father's Voice* sounding in his Ear, *Come out of Babylon, my Child*. As soon as Christ look'd in Mercy upon ^c *Peter*, he went out of the Company that was in the High Priests Hall, and *wept bitterly* for his Offence. *David* vowing (upon recovery) a new Life; said, ^d *Away from me, all ye workers of Iniquity, &c.* As if it were impossible to become a new Man, till he had shaken off all old ill Companions. The truest Proof of a Man's Religion is the Quality of his *Companions*. *Profane Companions* are the chief Enemies of Piety, and Quellers of holy Motions. Many a time is *poor Christ* (offering to be new-born in thee) thrust into the ^e *Stable*, when these lewd Companions by their *drinking*,

^a Psal. 1. 1. ^b Rev. 18. 4. ^c Luke 22. 62. ^d Psal. 6. 8. ^e Luke 2. 7. *Plays,*

Plays, and Jests take up all the best Rooms in the *Inn* of thy Heart. Oh, let not the Company of earthly *Sinners* hinder thee from the Society of heavenly *Saints* and *Angels*.

The Sixth hindrance of Piety.

6. *A conceited Fear, lest the practice of Piety should make a Man* (especially a young Man) *to wax too sad and pensive*; Whereas indeed, none can better *Joy*, nor have more cause to *Rejoyce*, than *Pious* and Religious Christians. For as soon as they are * *justified by Faith, they have peace with God*, than which there can be no greater Joy. Besides, they have already the *Kingdom of Grace* descended into their Hearts; as an Assurance that (in God's good time) they shall ascend into his *Kingdom of Glory*. This *Kingdom of Grace* consists in Three Things: First, † *Righteousness*; for having *Christ's* Righteousness to justify them before God, they endeavour to live *righteously* before Men. Secondly, *Peace*; for the peace of Conscience inseparably followeth a Righteous Conversation. Thirdly, *The Joy of the Holy Ghost*; which Joy is only left in the Peace of a good Conscience; and is so great, that || *it passeth all Understanding*. No Tongue can express it, no Heart can conceive it, but only he that feels it. This is that *fulness of Joy*, which ‡ *Christ* promis'd his Disciples, in the midst of their Troubles; a Joy that no Man could take from them. The feeling of this Joy, David upon his Repentance

* Rom. 5. 2. † Rom. 14. 17. || Phil. 4. 7. § John 16. 24. Verse 22. begg'd

begg'd so earnestly at the Hands of God:^a *Restore me to the Joy of thy Salvation.* And if the Angels in Heaven^b *rejoyce* so much at the *Conversion of a Sinner*, the Joy of a *Sinner converted*, must needs be exceeding great in his own *Heart*. It is^c *worldly Sorrow*, that snows so timely upon *Mens Heads*, and fills the *Furrows* of their Hearts, with the *Sorrows* of Death. The *godly Sorrow* of the godly (when God thinks it meet to try them) causeth in them *Repentance not to be repented of*: For it doth but further their Salvation. And in all such Tribulation, they shall be sure to have the *Holy Ghost* to be their^d *Comforter*; who will^e make our *Consolations* to abound thro' Christ, as the *Sufferings of Christ* shall abound in us. But whilst a Man liveth in *Impiety*, he hath^f *no Peace*, saith *Esay*: His^g *Laughter* is but *Madness*, (saith *Solomon*;) his riches are but^h *Clay*, saith *Habakkuk*: Nay, the Apostle esteems them no better thanⁱ *Dung* in comparison of the Pious Man's Treasure: All his *Joys* shall end in *Woe*, saith Christ. Let not therefore this false Fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of Mirth and Pleasure, with *Dives*, to *Hell*. Better it is, to mourn for a time with *Men*, than to be tormented for ever with *Devils*.

^a Psal. 51. 12. ^b Luke 15. 7, 10. ^c 2 Cor. 7. 10. ^d John 14. 16, 17. ^e 2 Cor. 1. 5. ^f Isa. 57. 21. ^g Eccl. 2. ^h Habak. 2. 6. ⁱ Phil. 3. 8. Luke 6. 25.

The Seventh hindrance of Piety.

7. And lastly, *The hope of long Life*: For, were it possible that a wicked liver thought *this Year* to be his *last Year*; this *Month*, * his *last Month*; this *Week*, his *last Week*; but that he would change and amend his wicked Life? No verily, he would use the best Means to repent, and to become a new Man. But as the rich Man in the † Gospel promised himself *many Years to live in Ease, Mirth, and Fulness*; when he had not *one Night* to live longer: So, many wicked Epicures falsely promise themselves, the Age of *many Years*, when the Thread of their Life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews Sins and Calamities* to this, that || *she remembred not her last end*.

The longest Space betwixt a Man's coming by the *womb*, and going by the *grave*, is but *short*: For § *Man that is born of a Woman hath but a short time to live*: He hath but a *few Days*, and those full of nothing but *Troubles*. And except the *Practice of Piety*, how much better is the State of the Child that yesterday was *Baptized*, and to Day is *buried*, than *Methusalem's*, who lived Nine Hundred Sixty Nine Years, and then died? Of the two, happier the *Babe*; because he had less *Sin*, and fewer *Sorrows*. And what now remains of both, but a *bare Remembrance*? What trust should a Man repose in long Life? Seeing the whole Life of Man

* *Fleres, si scires unum tua tempora menssem: Rides, quum non sit forsitan una dies. T. Mortu.* † *Luke 12. 19, 20.* || *Lam. 1. 9.* § *Iob 14. 1.*

is nothing but a lingering Death : So that as the Apostle protests, * *a Man dieth daily.*

Hark in thine Ear, O secure Fellow ; thy *Life* is but a puff † of *Breath* in thy Nostrils, trust not to it. Thy *Soul* dwells in a House of Clay, that will fall e'er it be long ; as may appear by the *Dimness* of thy *Eyes*, the *Deafness* of thy *Ears*, the *Wrinkles* in thy *Cheeks*, the *Rottiness* of thy *Teeth*, the *Weakness* of thy *Sinews*, the *Trembling* of thy *Hands*, the *Kalendar* in thy *Bones*, the *Shortness* of thy *Sleep*, and every *grey Hair*, as so many Summoners, bids thee prepare for thy *long Home*. Come, let us in the mean while walk to thy Father's *Coffin* ; break open the Lid ; see here, how that || *Corruption* is thy *Father*, and the *Worm* thy *Mother* and *Sister* : Seest thou how these are ? So must *thou* be e'er long : Fool ! Thou knowest not how soon. Thy *Hour-glass* runneth apace, and in all places ; *Death* in the mean while *waiteth* for thee.

§ The whole Life of Man (save what is spent in God's Service) is but Foolery : For a Man lives *Forty Years*, before he knows himself to be a *Fool* : and by that time he *seeth* his *Folly*, his *Life* is *finished*.

Hark, *Husbandman*, before thou seest many more *Crops* of *Harvest*, thy self shall be *Ripe*, and *Death* will cut thee down with his *Sickle*. Hark *Tradesman*, e're many *Six Months* go over, thy *last Month* will come on : After which thou shalt trace away,

* Quotidie morimur : quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. *Vives.* 1 Cor. 15. 31. † Isa. 2. 22. || Job 17. 14. § Homo est fatuus usque ad 40. annum, deinde ubi agnovit se esse fatuum, vita consumpta est. *Lush.*

and

and trade no longer. Hark, most *grave Judge*, within a few Terms, the Term of thy Life approacheth; wherein thou shalt cease to judge others, and go thy self to be judged. Hark, O Man of God, that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy People. Hark, Noble Man, lay aside the high conceit of thy Honour; Death, ere it be long, will lay thy Honour in the Dust, and make thee as base as the Earth, that thou treadest under thy Feet. Hark, thou that now readeest this Book, assure thy self e'er it be long, there will be but two holes, where now thy two Eyes are plac'd; and others shall read the truth of this lesson upon thy bare Scull, which now thou readeest in this little Book. How soon I know not, but this I am sure of; That ^b thy time is appointed; thy ^c months are determin'd, thy ^d days are numbered; and thy very ^e last hour is limited, beyond which thou shalt not pass: For then, the first born of Death, mounted on his pale Horse, shall slight at thy Door; and (notwithstanding all thy Wealth, thy Honour, and the Tears of thy dearest Friends) will carry thee away bound hand and foot, as his prisoner; and keep thy body under a load of Earth, until that day come, wherein thou must be brought forth to receive according to the things which thou hast done in that Body, whether it be good or evil. O, let not then the false hope of an uncertain long Life, hinder thee from becoming a present Practiser of Religious Piety. God ^h offer-

^a Mors Sceptra lignonibus aequat. ^b Job 14. 14. ^c Job 14. 5. ^d Psal. 90. 12. Dan. 5. 26. Stat. sua cuique dies. ^e Pir. c. 11. 8. ^f Rev. 6. 8. ^g 2 Cor. 5. 10. ^h Psal. 95. 7. Heb. 3. 7. Penitenti veniam sponditur, obrysest. Nemo tam divos habuit faventes, crassimum ut posset sibi polliceri. *Sent.* Heb. 3. 13.

eth Grace to day, but who promiseth to morrow? There are now in Hell many *young Men*, who had purposed to repent in their *old Age*; but Death cut them off in their *impunity*, ere ever they could attain to the time they had set for their Repentance. The longer a Man runs in a *disease*, the harder it is to be cured: For *custom of Sin*, breeds *hardness of Heart*: And the *impediments*, which hinder thee from repenting *now*, will hinder thee *more*, when thou art *more aged*.

A *Wise Man* being to go a far and foul Journey, will not lay the *heaviest burthen* upon the weakest *horse*. And with what Conscience canst thou lay the great Load of Repentance, on thy *feeble and tyred old age*? Whereas now in thy chiefest Strength thou canst not lift it, but art ready to stagger under it. Is it Wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping whilst the *wind serveth*, and the *Sea is calm*, the *Ship sound*, the *Pilot well*, *Mariners strong*; and then set forth, when the *Winds are contrary*, the *Weather tempestuous*, the *Sea raging*, the *Ship rotten*, the *Pilot sick*, and the *Sailors languishing*? Therefore, O *sinful Soul*, begin now thy Conversion to GOD, whilst *Life, Health, Strength, and Youth last*; before those *years draw nigh*, when thou shalt say, *I have no pleasure in them*. God ever required in his Service the *first borns*, and the *first-fruits*; and those to be offered unto him without delay. So just *Abel* offered unto God his *Firstlings*, and *fattest Lambs*; and reason good, that the *best Lord* should be *first*, and *best served*. All God's Servants should there-

^a Eccl. 12. 1. ^b Exod. 13. 2. ^c Exod. 22. 29. ^d Gen. 4. 4.

fore ^a remember to serve their Creator in the Days of their Youth; and ^b early in the Morning, like Abraham, to sacrifice unto God the young Isaac of their Age. ^c *Te shall not see my Face* (saith Joseph to his Brethren) *except you bring your Brother with you.* And how shalt thou look in the Face of Jesus, if thou givest thy younger years to the Devil, and bringest him nothing, but thy blind, lame, and decrepit old Age? Offer it unto thy ^d Prince, saith Malachi. If he will not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his Servant? If the ^e King of Babel would have young Men (well favoured, and such as had Ability in them) to stand in his Palace; shall the King of Heaven have none to stand in his Courts, but the Blind and Lame, such as the Soul of ^f David bated? Thinkest thou, when thou hast served Satan with thy prime Years, to satisfie God with thy Dotage? Take heed lest God turn thee over to thy old Master again: That as thou hast all the Days of thy Life done his Work; so he may in the end pay thee thy Wages. Is that time fit, to undertake by the serious Exercises of Repentance (which is the Work of Works) to turn thy sinful Soul to GOD; when thou art not able with all thy Strength to turn thy weary Bones on thy soft Bed? If thou find'st it so hard a matter now, || thou shalt find it far harder then. For thy Sin will wax stronger, thy Strength will grow weaker, thy Conscience will clog thee, pain will distract thee, the fear of death will amaze thee: and the Visitation of Friends will so disturb thee; that if thou be not furnished afore-hand

^a Eccl. 12. 12. ^b Gen. 22. 3. ^c Gen. 43. 3. ^d Mal. 1. 8. ^e Dan. 1. 4. ^f 2 Sam. 5. 8.

With

with store of *Faith, Patience, and Consolation*, thou shalt not be able either to meditate thy *self*, or to hear the word of *Comfort* from others; not to pray alone, nor to joyn with others who pray for thee. It may be, thou shalt be taken with a *dumb Palsie, or such a deadly Senselessnes*, that thou shalt neither remember God, nor think upon *thine own Estate*; and dost thou not well deserve, that God should forget to save thee in thy *Death*, who art so unmindful now to serve him in thy *Life*? The *Fear of Death* will drive many at that time, to cry, * *Lord, Lord*: But *Christ* protesteth, that *he will not then know them for his*. Yea, many shall then (like † *Esau*), with *Tears seek to Repent, and yet find no place of Repentance*. For Man hath not *Free-will* to Repent when he *will*, but when God *will* give him Grace. And if Mercy shewed her self so inexorable, that she would not open her Gates to so tender Suitors as || *Virgins*, to so earnest Suitors as *Knockers*, because they knocked *too late*; how thinkest thou, that she will ever suffer thee to enter her Gates, being so impure a wretch that never thinkest to leave Sin, till Sin first leaveth thee, and didst never yet knock with thine own *Fists* upon the *Breasts* of a penitent heart? And justly doth her Grace deny to open the *Gates of Heaven*, when thou knockest in thine *Adversity*, who in thy *Prosperity* wouldest not suffer § *CHRIST*, whilst he knocked, to enter in at the door of thy Heart. Trust not either late Repentance, or long Life: *Not late Repentance*; because it is much to be feared, lest that the Repen-

* Matth. 7. 22. † Heb. 12. 7. || Matth. 25. 11. § Rev. 3. 20.

tance, which the fear of death enforceth, dies with a Man *dying*. And the Hypocrite, who deceived others in his Life, may deceive himself in his Death. God accepteth none but *free-will Offerings*, and the Repentance that pleaseth him, must be voluntary, and not of constraint. Not *long life*; for ^a *old Age* will fall upon the Neck of Youth; and as nothing is more sure than *Death*; so nothing is more uncertain than the time of *dying*. Yea, oftentimes when Ripeness of Sin is hastned by Outragiousness of Sinning; God suddenly cutteth off such *vicious Livers*, either with the *Sword*, *Intemperateness*, *Luxury*, *Surfeit*, or some other fearful Manner of *Sickness*. May'st thou not see that it is the *evil Spirit* that persuades thee to defer thy Repentance till old Age; when ^b *Experience* tells thee, that not one of a thousand that takes thy course, doth ever attain unto it? Let God's *Holy Spirit* move thee not to give thy self any longer ^c *to eat and drink with the Drunken*; lest thy Master send Death for thee in a Day, when thou lookest not for him, and in an Hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy Portion with the Hypocrites, where shall be weeping and gnashing of Teeth. But if thou lovest ^d *long Life*, fear God, and long for *Life everlasting*. The longest Life here, when it is come to the period, will appear to have been but as a ^e *tale that is told*, ^f *a vanishing vapour*, a *flitting* ^g *shadow*, a seeming ^h *Dream*, a glorious ⁱ *flower*, growing, and ^k *flourishing in the*

^a Nascens morimur, finisque ab origine pendet; et pubescentes juncta senectia premit. *Manil.* ^b Nequitias vitæ non finit esse senem.

^c Matth. 27. 49, 50, 51. ^d Deut. 30. 16. Prov. 3. 2. Psal. 34. 11, &c.

^e Psal. 90. 9. ^f James 4. 14. ^g Psal. 109. 23. ^h Psal. 76. 5. ⁱ Psal. 90. 5.

^j Pet. 1. 24. ^k Psal. 90. 6.

morning,

morning, but in the evening cut down and withered; or like a ^a Weavers shuttle, which by winding here and there swiftly, unwindeth it self to an end. It is but a ^b moment, saith St. Paul. Oh then the madness of Man! That for a moment of ^c sinful pleasure, will hazard the loss of an ^d Eternal weight of glory.

These are the Seven chief Hinderers of Piety, which must be cast out like ^e Mary Magdalens Seven Devils, before ever thou canst become a ^f true Practiser of Piety, or have any sound Hope to enjoy either Favour from Christ by Grace, or Fellowship with him in Glory.

The Conclusion.

TO conclude all; forasmuch as thou seest, that without Christ, thou art but a slave of Sin, Death's Vassal, and Worms Meat; whose Thoughts are Vain; whose Deeds are vile, whose Pleasures have scarce Beginnings, whose Miseries never know end; What wise Man would incur these hellish Torments, tho' he might by living in Sin, purchase to himself, for a time, the Empire of Augustus, the Riches of Crasus, the Pleasures of Solomon, the Policy of Achitophel, the voluptuous Fare, and fine Apparel of Dives? For what should it avail a Man (as our Saviour saith) to win the whole World for a Time; and then to lose his Soul in Hell for ever?

And seeing that likewise thou seest how great

^a Isa. 38. 12. ^b 2 Cor. 4. 17. ^c Heb. 11. 25. ^d 2 Cor. 4. 17. ^e Mark 16. 9. ^f Luke 8. 2.

is thy *Happiness* in Christ; and how *vain* are the *hinderances*, that debar thee from the same: *Beware* (as the* *Apostle* exhorteth) of the *Deceitfulness* of *Sin*. For that *Sin*, which seems now to be so *pleasing* to thy *corrupt Nature*, will one Day prove the *bitterest* Enemy to thy *distressed Soul*; and in the mean while *harden* (unawares) thine *impenitent Heart*.

Sin (as a *Serpent*) seems beautiful to the *Eye*; but take Heed of the *Sting* behind; whose *venomous* Effects if thou knewest, thou would'st as carefully fly from *Sin*, as from a *Serpent*. For,

1. *Sin* did never any Man *Good*: And the more *Sin* a Man hath committed, the more *Odious* he hath made himself to God, the more *Hateful* to all good Men.

2. *Sin* brought upon thee all the *Evil*, *Crosses*, *Losses*, *Disgraces*, and *Sicknesses*, that ever befel thee: *Fools* (saith † *David*) by reason of their *Transgressions*, and because of their *Iniquities*, are afflicted. || *Jeremy* in lamenting Manner asketh the Question, *Wherefore is the living Man sorrowful?* The *Holy Ghost* answereth him, *Man suffereth for his Sin*. Hereupon the Prophet takes up that *doleful out-cry* against *Sin*, as the Cause of all their *Miseries*, & *Woe* now unto us that ever we have sinned!

3. If thou dost not *speedily* Repent thee of thy *Sins*, they will bring upon thee yet far greater *Plagues*, *Losses*, *Crosses*, *Shame* and *Judgments*, than ever hitherto befel thee. Read *Lev.* 26. 18, &c. *Deut.* 28. 15, &c.

* *Heb.* 3. 13. † *Psal.* 107. 17. || *Lam.* 3. 20. § *Lam.* 5. 16.

4. And lastly, If *thou wilt not cast off thy Sin*, God (when ^a *the measure of thine Iniquity is full*) will *cast thee off* for thy Sin: For as he is *Just*, so he hath Power to *kill and cast into Hell all hardened and impenitent Sinners*. If therefore thou wilt avoid the *curst Effects* of Sin in this Life, and the *eternal Wrath* due thereto in the World to come, and be assured that thou art not *one of those*, who are given over to a *reprobate Sense*; ^b *Let then* (O Sinner) *my Counsel be acceptable unto thee*: Break off thy Sins by *Righteousness*, and *thine Iniquities* by *showing Mercy towards the Poor*: O let there (at length) be an *healing of thine Errour*. ^c *Nathan* used but one Parable, and *David* was converted! ^d *Jonas* preached but *once* to *Nineveh*, and the whole City *repented*: Christ looked but *once* on *Peter*, and he *went out, and wept bitterly*. And now, that thou art *oft* and so lovingly entreated, not by a *Prophet*, but by *Christ the Lord of Prophets*; yea, that ^e *God himself*, by his *Embassadors* doth *pray thee to be reconciled unto him*; leave off thine *Adultery* with *David*; repent of thy Sins, like a true *Ninevite*; and whilst Christ looketh in mercy upon thee, leave thy *wicked Companions*, and weep bitterly for thy Offences. Content not thy self with that *formal Religion*, which *unregenerate* Men have framed to themselves instead of *sincere Devotion*: For, in the *multitude of Opinions*, most Men have almost lost the *Practice of true Religion*. Think not that thou art a *Christian* good enough, because thou dost as the *most*, and art not so *bad* as the *worst*. No Man

^a Gen. 15. 16. ^b Dan. 4. 27. ^c 2 Sam. 12. 13. ^d Jonas 3. 5, &c. ^e Luke 22. 62. ^f 2 Cor. 5. 20.

is so wicked, that he is addicted to all kinds of Vices, (for there is an *Antipathy* 'twixt some Vices :) But remember that *Christ* saith, ^a *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with thy self, how far thou comest short of the *Pharisees* in *fasting, praying, frequenting the Church, and in giving of Alms.* Think with thy self how many *Pagans*, who never knew *Baptism*, yet in *moral Vertues*, and *Honesty of Life*, do go far beyond thee. Where is then the *Life of Christ* thy *Master*? And how far art thou from being a *true Christian*? If thou dost willingly yield to live in any one *gross Sin*, thou canst not have a regenerate Soul; tho' thou reform'st thy self like *Herod* from many other *Vices*. A true Christian must have respect to ^b walk in the *Truth* of his heart, in *all* the *Commandments* of God alike: For (saith *S. c James*) *He that shall offend in one point of the Law (willfully) is guilty of all.* And ^d *Peter* bids us *lay aside* (not some, but) *all Malice, Guile and Hypocrisies, &c.* One Sin is enough to damn a Man's Soul, without *Repentance*. Dream not to go to Heaven, by any *nearer, or easier Way* than *Christ* hath trained unto us in his Word. The way to Heaven is not *easie or common*, but ^e *strait and narrow*: Yea, so *narrow*, that *Christ* protesteth, that ^f *a rich Man shall hardly enter into the Kingdom of Heaven*; and that those who enter, are but a ^g *few*: And that those *few* cannot get in, but by ^h *striving*: And that some of those who seek to enter in,

^a *Matth. 5. 20.* ^b *Mark 6. 20.* ^c *James 2. 10.* ^d *1 Pet. 2. 1.* ^e *Mat. 7. 14.* ^f *Matth. 19. 23.* ^g *Matth. 7. 14 & 23. 14.* ^h *Luke 13. 24.*

shall

shall *not be able*. This all God's *Saints* (whilst they here liv'd) knew well; when with so often *Fastings*, so earnest *Prayers*, so frequent Hearing the *Word*, and receiving the *Sacraments*, and with such abundance of *Tears*, they devoutly begg'd at the Hands of God, for *Christ's* Sake, to be receiv'd into his Kingdom.

If thou wilt not believe this truth; I assure thee that the *Devil*, which perswades thee *now*, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the *hardest business* in the World. If therefore thou art desirous to purchase *sound Assurance* of Salvation to thy Soul; and to go the *right and safe Way* to Heaven; get forthwith (like a *wise * Virgin*) the Oyl of *Piety* in the *Lamp* of thy *Conversation*; that thou mayst be in a *continual Readiness* to meet the *Bridegroom*, whether he cometh by Death, or by Judgment. Which that thou mayst the better do, let this be thy *daily Practice*.

How a private Man must begin the Morning with Piety.

AS soon as ever thou *awakest* in the *Morning*, keep the *Door* of thy Heart fast shut, that no *earthly Thought* may enter, before that *God* come in first: And let *him* (before all others) have the † *first place* therein. So all evil Thoughts, either will not *dare* to come in; or shall the easier be *kept out*; and the Heart will more savour of *Piety* and *Godliness* all the Day after. But if thy Heart be not (at thy first waking) *filled* with some Meditations of *God*, and his *Word*; and dressed like || the

* Matth. 25. 1. † Primitiæ oris & cordis Deo offerendæ. *Ant.* in Psal. 119. || Exod. 27. 20, 21.

Lamp in the Tabernacle, every Morning and Evening, with the Oyl olive of God's Word; and perfumed with the sweet ^a *Incense of Prayer*: Satan will attempt to fill it with worldly Cares, or fleshly Desires, so that it will grow unfit for the Service of God all the Day after, sending forth nothing, but the Stench of corrupt and lying Words, and of rash and blasphemous Oaths.

Begin therefore every Days Work, with God's Word and Prayer. And offer up unto God upon the Altar of a ^b contrite Heart, the ^c Groans of thy Spirit, and the ^d Calves of thy Lips, as thy morning Sacrifice, and the first-fruits of the Day: And as soon as thou awakest, say unto him thus:

A short Soliloquy, when One first wakes in the Morning.

MY Soul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O GOD, therefore be merciful unto me, and bless me, and cause thy Face to shine upon me. ^e Fill me with thy Mercy this Morning, so shall I rejoyce and be glad all my Days.

Meditations for the Morning.

Then meditate.

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy Body out of the Grave, from the sleep of death; as he hath this Morning wakened thee in thy Bed, out of the sleep of Nature. At the dawning of which Resurrection

^a Exod. 30. 6, 7. ^b Psal. 51. 17. ^c Rom. 8. 22. ^d Hof. 13. 2. ^e Psal. 130. 6. ^f Psal. 67. 1. ^g Psal. 90. 14.

Day,

Day, Christ ^a shall come to be glorified in his Saints: And every one of the Bodies of the ^b Thousands of his Saints (being ^c fashioned like unto his glorious Body) shall shine as bright as the ^d Sun. All the Angels shining likewise in their Glory; the Body of Christ surpassing them all in Splendor and Glory; and the Godhead excelling it. If the rising of One Sun, make the Morning Skie so Glorious, what a bright shining and Glorious Morning will that be, when so many Thousand Thousands of Bodies, far brighter than the Sun, shall appear and accompany Christ as his Glorious Train, coming to keep his general Session of ^e Righteousness, and to judge the wicked ^f Angels, and ungodly ^g Men? And let not any transitory Profit, Pleasure, or vain Glory of this Day, cause thee to lose thy part and portion of the eternal Bliss and Glory of that Day, which is properly termed the ^h Resurrection of the Just. Beasts have bodily Eyes, to see the ordinary Light of the Day: But endeavour thou with the Eyes of Faith, to foresee the glorious light of that Day.

2. That thou know'st not how near the evil spirit (which ⁱ Night and Day like a roaring Lion, walketh about seeking to devour thee) was unto the whilst thou slept'st, and wast not able to help thy self; and that thou knowest not what Mischief he would have done to thee, had not God ^k hedged thee and thine, with his ^l ever-waking Providence, and guarded thee with his holy and blessed ^m Angels.

^a 2 Thess. 1. 10. ^b Jude v. 14. ^c Phil. 3. 21. ^d Luke 9. 31. ^e Acts 17. 31. ^f 1 Cor. 6. 3. ^g Jude v. 15. ^h Luke 14. 14. ⁱ 1 Pet. 5. 8. Job. 1. 7. ^j Job. 1. 10. ^k Psal. 121. 4. ^l Psal. 34. 7. Gen. 32. 1, 2. ^m 2 Kings 6. 16.

3. If

3. If thou hearest the *Cock* crow, remember ^a *Peter*, to *imitate* him : And call to mind that *Cock-crowing* sound of the *last Trumpet*, which shall waken thee from the *dead*. And consider in *what case* thou wert, if it sounded now; and become such, as thou wouldest wish to be *then*: Lest at *that day* thou wilt wish that thou hadst never seen *this*; yea, ^b curse the day of thy *natural birth*, for want of being new born by *spiritual grace*. ^d When the *Cock* crows, the *Thief* despairs of his hope, and gives over his nights enterprize : So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout Soul wakening her self with Morning Prayer.

4. Remember that Almighty God is about thy bed, and *seeth thy down-lying, and thy up-rising*: *Understandeth thy thoughts and is acquainted with all thy ways*. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou ^c *wakest and risest*. Do all things therefore as in the awful *presence* of God, and in the *sight* of his holy ^e *Angels*.

5. As thou art putting on thine *Apparel*, remember, that they were first given as coverings of shame, being the filthy effect of sin; and that they are made but of the *offals* and *excrements* of dead beasts. Therefore, whether thou respect the *stuff*, or the first *institution*; thou hast so little cause to be *proud* of them, that thou hast great cause to be *humbled* at the sight and wearing of them : Seeing

^a Luke 22. 61, 62. ^b Jer. 20. 14. Job 3. 1. ^c Tit. 3. 5. ^d Gallo canente suas Latro relinquit insidias, &c. *Ambros. Hexam. l. 5. cap. 24.* ^e Psal. 139. 2, 3. ^f Gen. 31. 55. & 32. 1, 2. ^g Psal. 91. 5, 11. Acts 12. 11.

the *richest Apparel* are but *fine covers* of the *foulest Shame*. Meditate rather; that as thine Apparel serves to *cover* thy Shame, and to *fence* thy Body from Cold: So thou shouldest be as careful to cover thy Soul with that *wedding Garment*, which is the *Righteousness of Christ*, and (because apprehended by our Faith) called the *Righteousness of the Saints*: Lest whilst we are richly *apparelled* in the sight of *Men*, we be not found to walk *naked*, (so that all our *Filthiness* be seen) in the sight of God. But that with *his Righteousness* (as with a *Robe*) we may cover our *selves* from perpetual *Shame*; and shield our Souls from that fiery cold, that will procure eternal *weeping*, and *gnashing of Teeth*. And withal consider how blessed a People were our *Nation*, if every *filken Suit* did cover a sanctified Soul. And yet a Man would think that on whom God bestowed most of these *outward Blessings*, of them he should receive greatest *inward Thanks*. But if it prove otherwise, their reckoning will prove the heavier in the Day of their *Accounts*.

6. Consider, how God's *Mercy* is renewed unto thee *every Morning*, in giving thee (as it were) a *new Life*; and in causing the *Sun*, after his incessant race, to rise again to give thee *Light*. Let not then his *glorious Light* burn in vain; but *prevent* rather (as oft as thou canst) the *Sun-rising*, to give God *Thanks*; and kneeling down at thy Bed-side salute him at the *Day-spring* with some devout *Ante-lucanum*, or morning *Soliloquy*: Containing an hum-

^a Matth. 22. 11. ^b Rom. 13. 14. ^c 1 Cor. 1. 30. Phil. 3. 9. Rev. 19. 8. Eph. 4. 24. ^d Rev. 16. 15. ^e Matth. 22. 13. ^f Luke 12. 48. Lam. 3. 43. ^g Psal. 119. 5. Wisd. 15. 20.

ble Confession of thy *Sins*, the pardon of all thy Faults, a Thanksgiving for all his *Benefits*, and a craving of his gracious *Protection* to his *Church*, thy *self*, and all that do belong unto thee.

Brief Directions how to read the Holy Scriptures, once every Year over, with Ease, Profit, and Reverence.

BUT forasmuch, that as *Faith* is the *Soul*, so *reading* and *meditating* of the *Word of God*, are the *Parents* of *Prayer*; therefore before thou prayest in the *Morning*, first read a *Chapter* in the *Word of God*; then meditate a while with thy self, how many *excellent things* thou canst remember out of it.

As first, what good *Counsels* or *Exhortations* to *good Works*, and to a *Holy Life*.

Secondly, What *Threatnings* of *Judgments* against such and such a *Sin*; and what fearful *Examples* of God's Punishment or Vengeance upon such and such *Sinners*.

Thirdly, what *Blessings* God *promiseth* to *Patience*, *Chastity*, *Mercy*, *Alms-deeds*, *Zeal* in his Service, *Charity*, *Faith*, and *Trust* in God, and such like *Christian Vertues*.

Fourthly, What gracious *Deliverances* God hath wrought, and what special *Blessings* he hath bestowed upon them, who were his true and zealous *Servants*.

Fifthly, Apply these things to thine own Heart, and read not these Chapters, as matter of *Historical Discourse*: But as if they were so many *Letters* or *Epistles* sent down from God out of *Heaven* unto thee: For *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly,

Sixthly, read them therefore with that Reverence, as if *God* himself stood by, and spake these Words unto thee, to excite thee to those *Vertues*, to dissuade thee from those *Vices*; assuring thy self, that if *such sins* (as thou readest there) be found in thee without Repentance, the *like Plagues* will fall upon thee; but if thou dost practice the *like Piety* and *Vertuous Deeds*, the *like Blessings* shall come unto thee and thine.

In a Word; apply all that thou readest in *holy Scripture*, to one of these two heads chiefly; either to confirm thy *Faith*, or to encrease thy *repentance*: For as ** Sustain & Abstine, bear and forbear*, was the Epitome of a good Philosophers Life; so *Crede & Resipisce, Believe and Repent*, is the whole sum of a true Christians Profession. One Chapter thus read with *Understanding*, and meditated on with *Application*, will better feed and comfort thy Soul, than *five* read and run over without marking their *Scope or Sense*, or making any use thereof to thine own self. If in this manner thou shalt read Three Chapters every Day; *one* in the *Morning*, another at *Noon*, and the *third* at *Night*, (reading so many *Psalms* instead of a Chapter, as our *Church Liturgy* appoints for Morning or Evening Prayers) thou shalt read over all the *Canonical* † *Scripture* in a year;

*Epiſteti diſt. † In the Canonical Books of the old Testament there are 931 Chapters: But distributing the 150 Psalms into sixty parts, thou shalt find but 841; which being added to 260 (the number of the Chapters in the New Testament) will amount to 1101, dividing which by Three into 365, (the number of the Days of the Year) there will remain but Six, which thou mayst dispose of as is prescribed.

except

except Six Chapters, which thou mayst add to the *task* of the last Day of the Year. The reading of the Bible in *order*, will help thee the better to understand both the *History* and *Scope* of the holy *Scripture*. And as for the * *Apocrypha*, being but penned by *Man's Spirit*; thou mayst read them at thy pleasure; but *believe* them, so far as they agree with the *Canonical Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy *Business* will not permit thee so much Time, as to read every *Morning* a Chapter, &c. O *Man*, remember that thy *Life* is but *short*, and that *all this Business* is but for the use of this *short Life*; But *Salvation or Damnation is everlasting*! Rise up therefore every *Morning* by so much time the earlier: Defraud thy *foggy Flesh* of so much *Sleep*; but rob not thy *Soul* of her *Food*, nor God of his Service: And serve the *Almighty* duly whilst thou hast *Time* and *Health*.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of † *Holiness*; whereof he warneth us by repeating so often, || *Be ye Holy, for I am Holy*. And when he devoured with a sudden Fire, *Nadab* and *Abihu*, for offering unto him Incense with † *strange Fire*, (like those now a-days, who offer Prayers from Hearts

* Hos viginti duos libros lege: Cum Apocryphis nihil habeas negotii: Has tantum studiosè meditare Scripturas, quas in Ecclesià confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duos meditare libros. *Cyrillus Hierosolymitanus. Cateches. 4.* † Exod. 26. 36. || Lev. 21. 44. & 19. 2. & 20. 7. § Lev. 10. 2.

fraught with the Fire of *Lust* and *Malice* :) The Lord would give no other Reason of his judgment but this, * *I will be sanctified in them that come near me.* As if he should have said, If I cannot be sanctified by them who are my Servants, in serving me with that *Holiness* that they should ; I will be sanctified *on them*, by confounding them with my just Judgments, which their *Lewdness* doth deserve. God therefore cannot abide any wilful Uncleaness, or Filthiness in them, who serve him : Insomuch that he commanded the *Israelites*, that when they were in *Camp* against their Enemies, they should dig a hole with a *Paddle*, and cover their *excrements* : His Reason is, † *For the Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give thee thine Enemies before thee : Therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

If he will have Men to be so holy in time of *War* in the *Field* ? How much more Holiness expecteth he at our Hands, in time of *Peace*, in our Houses ? Therefore saith *Zophar* in || *Job* : *If thou prepare thine Heart, and stretch out thy Hand towards God to pray : If Iniquity be in thy Hand put it far away, and let no Wickedness dwell in thy Tabernacle.* For, as § *Esay* saith, *If there be any Uncleaness in our Hands, (that is, any Sin whereof we have not repented) tho' we stretch out our Hands unto him, and make many Prayers, the Lord will hide his Eyes from us, and will not hear our Prayers.* Therefore before thou prayest, let God see that thy Heart is sorrowful

* Verse 3. † Deut. 23. 13, 14. || Job 11. 13, 14. § Isa. 1. 15.

for thy *Sin*; and that thy Mind is *resolved* (thro' the Assistance of his *Grace*) to amend thy Faults. And then having *washed* thy self, and *adorned* thy Body with *Apparel*, which becometh thy *Calling*, and the *Image* of God, which thou bearest; *shut* thy Chamber-door, and kneel down at thy Bed-side, or some other convenient Place; and in reverent Manner lifting up thy *Heart*, together with thy *Hands* and *Eyes*, as in the Presence of God, who seeth the *inward Intention* of thy *Soul*, offer up unto God from the Altar of a contrite Heart, thy Prayer, as a Morning Sacrifice, thro' the Mediation of Christ, in these, or the like Words.

A Prayer for the Morning.

O Most Mighty and Glorious God, full of Incomprehensible Power and Majesty, whose Glory the very ^a *Heaven of Heavens* is not able to contain: Look down from Heaven, upon me thine unworthy Servant, who here prostrate my self at the ^b *Foot-stool* of thy ^c *Throne of Grace*. But look upon me, O Father, thro' the *Merits and Mediation* of *Jesus Christ*, ^d *thy beloved Son*, in whom only thou art well pleased. For of my self I am not worthy to stand in thy Presence, or to speak with mine ^e *unclean lips* to so holy a God as thou art: For thou knowest that in ^f *Sin* I was conceived and born, and that I have lived ever since in Iniquity: So that I have broken all thy holy Commandments by sinful

^a 1 Kings 8. 27. ^b Psal. 132. 7. ^c Heb. 4. 16. Dan. 9. 18. ^d Matth. 3. 17. ^e Isa. 6. 5. ^f Psal. 51. 5.

Motions, unclean^a Thoughts, evil Words, and wicked Works; ^b omitting many of those Duties of Piety which thou requirest for thy Service, and committing many of those Vices, which thou (under the Penalty of thy Displeasure) hast forbidden.

[Here thou may'st confess unto God thy secret Sins, which do most burthen thy Conscience; with the Circumstances of the Time, Place, Person, and Manner, how they were committed, saying, *But more especially, O Lord, I do here with Grief of Heart confess unto thee, &c.*]

And for these my Sins, ^c O Lord, I stand here, Guilty of thy *Curse*, with all the Miseries of this Life, and *everlasting Torments in Hell-fire*, when this wretched Life is ended, if thou should'st deal with me according to my Deserts. Yea, Lord, I confess, that it is ^d *thy Mercy which endureth for ever, and thy Compassion which never fails*, that is the Cause that I have not been long ago consumed. ^e *But with thee, O Lord, there is Mercy and plenteous Redemption.* In the ^f *Multitude therefore of thy Mercy, and Confidence in Christ's Merits*, I intreat thy divine Majesty, that thou wouldest ^g *not enter into Judgment with thy Servant, neither be extream to mark what I have hitherto done amiss*: For if thou doest, then no *Flesh can be justified in thy Sight*, nor any living stand in thy Presence. But be thou Merciful unto me, and ^h *wash away all the Uncleaness of my*

^a Gen. 6. 5. Matth. 15. 19. Matth. 12. 34. Psal. 140. 1, 2. ^b Dan. 9. 10. Dan. 9. 11. Lev. 26. 14, &c. ^c Deut. 27. 26. Dan. 9. 11. Gal. 3. 10. Eph. 6. 13. ^d Lam. 3. 22. ^e Psal. 130. 7. ^f Psal. 5. 7. Psal. 135. 5. ^g Psal. 143. 2. ^h Ezek. 36. 25. ⁱ John 1. 9.

Sin; with the Merits of that precious *Blood*, which *Jesus Christ* hath shed for me. And seeing that he hath born the *burthen* of that *a Curse*, which was due to my *Transgressions*; O Lord, deliver me from my *Sins*, and from all those *Judgments* which hang over my Head, as due unto me for them; and separate them *b* as far from thy Presence, as the East is from the West: Butty them in the *burial of Christ*, that they may never have *c* Power to rise up against me, to shame me in this *Life*, or to condemn me in the *World* which is to come. And I beseech thee, O Lord, not only to wash away my *Sins* with the *Blood* of thine Immaculate *d Lamb*; but also to purge my *Heart*, by thy Holy Spirit, from the dross of my natural Corruption: That I may feel thy *e Spirit*, more and more *killing* my Sin, in the Power and Practice thereof: So that I may with more freedom of *Mind*, and liberty of *Will* serve thee, the *f Everlasting God in Righteousness and Holiness* this Day. And give me Grace, that by the Direction and Assistance of the same thy Holy Spirit, I may persevere to be thy faithful and unfeigned Servant to my *Life's end*: That when this *g mortal Life* is ended, I may be made a Partaker of *Immortality*, and everlasting *Happiness* in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed Will and Pleasure, that I may continue to spend, and end that *small number* and remnant of Days, which thou hast appointed for me to live in this *vale* of Misery, *h Teach me so to number*

a Gal. 3. 13. *b* Psal. 103. 12. *c* Col. 2. 12, 13. Eph. 2. 5, 6. *d* John 1. 29. Psal. 51. 7, 10. *e* Gal. 4. 24. 25. *f* Luke 1. 74, 75. *g* Mat. 24. 13. *h* Psal. 90. 12.

my days that I may apply my heart unto wisdom : And as thou dost add Days unto my Life, so, good Lord, I beseech thee, add *Repentance and Amendment* to my Days ; that, as I grow in *Years*, so I may increase in *Grace*, and Favour with thee, and all thy People. And to this end, give unto me a supply of all those Graces, which thou knowest to be wanting in me, and necessary for me, with an increase of all those good Gifts, wherewith thou hast already endowed me ; that so I may be the better enabled to lead such a godly Life, and honest Conversation, as that thy Name may thereby be glorified, others may take good Example by me, and my Soul may more chearfully feed on the Peace of a good ^a Conscience, and be more replenished with the Joy of the Holy Ghost. And here, O Lord, according to my bounden Duty, I give thee most humble and hearty Thanks, for all those Blessings which of thy Goodness thou hast bestow'd upon me. And namely, for that thou hast of thy free Love, according to thine eternal Purpose ^b elected me before the Foundation of the World was laid, unto Salvation in Jesus Christ : For that thou hast created me after thine ^c own Image, and hast begun to restore that in me, which was lost in our first Parents : For that thou hast effectually call'd me by the ^d working of thy Spirit, in the ^e Preaching of the Gospel, and the receiving of the Sacraments, to the Knowledge of thy Saving-Grace, and ^f Obedience to thy Blessed Will : For that thou hast bought and redeem-

^a Rom. 14. 17. ^b Eph. 1. 6. Matth. 23. 34. ^c Gen. 9. 6. Eph. 4. 24. Col. 3. 10. ^d Rom. 8. 28. ^e Matth. 22. 3. Rom. 1. 16. & 16. 25, 26. ^f 1 Pet. 2. 18, 19. Rev. 5. 9.

ed me with the Blood of thine *only begotten Son*, from the Torments of *Hell*, and thrall of *Satan*: For that thou hast by *Faith* in *Christ*^a *freely justified* me, who am *by Nature the Child of Wrath*: For that thou hast in good Measure^b *sanctified* me by thy holy Spirit, and given me so large a Time to repent, together with the Means of Repentance. I thank thee likewise, good Lord, for my *Life, Health, Wealth, Food, Raiment, Peace, Prosperity, and Plenty*: And for that thou hast preserv'd me *this Night*, from all Perils and Dangers of *Body and Soul*, and hast brought me safe to the beginning of *this Day*. And as thou hast now waken'd my *Body* from *Sleep*; so I beseech thee waken my^c *Soul* from *Sin*, and carnal *Security*: And as thou hast caused the light of the *Day* to shine in my bodily *Eyes*; so, good Lord, cause the Light of thy^d *Word*, and Holy Spirit, to *illuminate my Heart*; and give me Grace, as one of thy^e *Children of Light*, to walk in all holy Obedience before thy Face this Day: And that I may^f *endeavour to keep Faith and a clear Conscience towards thee, and towards all Men*, in all my Thoughts, Words, and Dealings. And so, good Lord, bless all my *Studies and Actions*, which I shall take in Hand this Day; as that they may tend to *thy Glory*, the *Good* of others, and the *Comfort* of mine own Soul and Conscience in that Day, when I shall make my final *Accounts* unto thee for them. O my God, keep thy Servant, that I do no *Evil* unto any Man this Day: And let it be thy blessed Will, not

^a Rom. 3. 28. Gal. 2. 16. Ephes. 1. 3. ^b 1 Cor. 6. 11. ^c 1 Pet. 1. 2. ^d 1 Pet. 3. 9. ^e Eph. 5. 13. ^f Ibid. ^g Luke 16. 8. Phil. 2. 15. ^h Acts 24. 26. ⁱ Zach. 3. 2.

to suffer the *Devil* nor his wicked ^a *Angels*, nor any of his evil *Members*, or my malicious *Enemies*, to have any Power to do me any Hurt or Violence. But let the *Eye* of thy holy Providence watch over me, ^b *for Good, and not for Evil*; and command thy *holy Angels* to pitch their *Tents* round about me, for my defence and safety in my going out and coming in, as ^c *thou hast promised* they should do about them that fear thy Name. For, ^d *into thy hands, O Father, I do here commend my Soul, and Body, my Actions, and all that ever I have, to be guided, defended, and protected by thee; being assur'd, that whatsoever thou takest into thy Custody, cannot perish, nor suffer any hurt or harm.* And if I, at any time this day, shall thro' *frailty* forget thee; yet, Lord, I beseech thee, do thou ^e *in Mercy remember me,* And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole *Church*; and chosen people, whosoever they live upon the Face of the Earth. Defend them from the rage and tyranny of the *Devil*, the *World* and *Antichrist*. Give thy *Gospel* a free and a joyful Passage thro' the *World*, for the *conversion* of those who belong to thine *Election* and *Kingdom*.

Bless ^f the *Churches* and *Kingdoms* (wherein we live) with the Continuance of *Peace*, *Justice* and *true Religion*. ^g Bless our gracious Sovereign Lord the King, and all the Royal Family. Increase in them all *heroical Gifts*, and *spiritual Graces*, which may make them fit for those places, for which thou hast ordained them. Direct all the *Nobility*,

^a Psal. 34. 7. ^b Psal. 91. 11. ^c Psal. 31. 5. Luke 23. 46. ^d Neh. 13. 31. ^e Psal. 15. 18, 19. Isa. 39. 8. ^f Psal. 72. 15. 1 Tim. 2. 2.

^a *Bishops, Ministers, and Magistrates* of this Church and Common-wealth, to govern the *Commons in true Religion, Justice, Obedience, and Tranquillity.* Be Merciful unto all the *Brothren* which fear thee, and call upon thy *Name.* And Comfort as many among them, as are ^b *Sick and Comfortless in Body or Mind:* Especially be Favourable to all such as *suffer* any Trouble or Persecution for the ^c *Testimony* of thy Truth, and Holy Gospel: And give them a gracious ^d *Deliverance* out of all their Troubles, which way it shall seem best to thy *Wisdom*; for the Glory of thy *Name*, the further enlarging of the *Truth*, and the more ample encrease of ^e *their own* Comfort and Consolation. Hasten thy coming, O blessed *Saviour*, and end these *sinful Days.* And give me Grace, that, like a *wise Virgin*, I may be prepared with Oyl in my *Lamp*, to meet thee the sweet *Bridegroom* of my *Soul* at thy coming, whether it be by the Day of *Death*, or of *Judgment*: And then, Lord Jesus, come when thou wilt; ^f *even Lord Jesus come quickly.* These, all other Graces which thou knowest Needful and Necessary for me, this Day and evermore, I humbly beg and crave at thy Hands, O Father; giving thee thy Glory, in that form of Prayer, which Christ himself hath taught me to say unto thee.

Our Father which art in Heaven, Hallowed be thy Name, &c.

^a 1 Tim. 2. 2. ^b Jam. 5. 15. ^c Heb. 11. 36. ^d 1 Cor. 10. 13.
^e 2 Tim. 2. 9. ^f 2 Cor. 1. 6, &c. ^g Matth. 25. 1, 2, &c. ^h Rev. 22.
 20.

Meditations, to stir up to Morning Prayer.

IF when thou art about to pray, *Satan* shall suggest that thy Prayers are too long, and that therefore it were better either to omit Prayers, or else to cut them shorter: Meditate, that Prayer is thy ^a *spiritual Sacrifice*, wherewith God is well pleased; and therefore it is so displeasing to the Devil, and so irksome to the *Flesh*. Bead therefore thy *Affections* (will they, nill they) to so holy an Exercise; assuring thy self, that it doth by so much the more please God, by how much the more it is unpleasing to thy *Flesh*.

2. Forget not how the *Holy Ghost* puts it down as a special note of Reprobates: ^b *They call not upon the Lord: They call not upon God.* And when *Eli-phaz* supposed that *Job* had cast off the Fear of God, and that God had said ^c *Job out of his Favour*, he chargeth him that he restrained Prayer before God: Making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised that ^d *whosoever shall call on his Name shall be saved.* It is certain, that he who maketh no Conscience of the Duty of Prayer, hath no Grace of the holy Spirit in him. For the Spirit of ^e *Grace*, and of Prayer, are one: And therefore Grace and Prayer go together. But he that can from a penitent Heart (Morning and Evening) pray unto God; it is sure, that he hath his measure of Grace in this World; and he shall have his Portion of Glory in the Life which is to come.

^a Heb. 13. 15, 16. ^b Psal. 14. 4. & 53. 4. ^c Job 15. 4. ^d Rom. 10. 13. ^e Zach. 12. 10.

3. Remember, that as *loathing* of Meat, and *painfulness* of speaking, are two *Symptoms* of a sick Body; so *Irkfomeness* of Praying when thou talkest with God, and *Carelessness* in hearing, when God, by his *Word*, speaks unto thee, are two *sure Signs* of a sick Soul.

4. Call to mind the *zealous Devotions* of the Christians in the *Primitive Church*; who spent many whole Nights and Vigils in watching and *praying* for the Forgiveness of their Sins; and that they might be found ready at the coming of Christ. And how that *David* was not Content ^a to pray at Morning, at Evening, and at Noon: But he would also ^b rise up at Midnight to pray unto God. And if Christ did Chide his Disciples, because they would not ^c watch with him *one Hour* in *praying*; what chiding dost thou deserve, who thinkest it too long to continue in Prayer but *one quarter* of an Hour? If thou hast spent divers Hours in seeing a vain *Mask*, or *Play*; yea, whole days and nights in *carding* and *dicing*, to please thy *Flesh*: Be ashamed to think a Prayer of a *quarter* of an Hour long, to be *too long* an Exercise for the Service of God.

5. Consider, that if the *Papists* in their *blind Superstition*, do in an unknown, and therefore ^d *un-edifying* Tongue (fit only for the Children of ^e *myf-tical Babylon*) mutter over upon their ^f *Beads*, every Morning and Evening, so many Scores of *Ave-Maries*, *Pater-Nosters*, and Idolatrous Pray-

^a Psal. 55. 16, 17. ^b Psal. 119. 62. ^c Matth. 26. 40. ^d 1 Cor. 14. 14.
^e Gen. 11. 79. Rev. 17. 5. {A Superstition} ^f Qui filo inferis numerant sua murmura baccis. Mant. Alphons. lib. 4.

ers: How shall they in their *superstitious* Devotion, rise up in *Judgment* against thee, professing thy self to be a true Worshipper of *Christ*? If that thou thinkest these Prayers to be *too* long a Task, being shorter for *Quantity* than theirs, but far more Profitable for *Quality*, tending only to God's Glory, and thy Good; and so compiled of Scripture *phrase*, as that thou may'st speak to God as well in his own *holy Words*, as in thine own *native Language*. Be ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more Devout than *thou* in the *sincere* worshipping of the *true* and ^a *only* God. And indeed, a Prayer in private Devotion, should be *one* ^b *continued Speech*, rather than *many broken Fragments*.

6. Lastly, When such *Thoughts* come into thy *Head*, either to keep thee from *Prayer*, or to *distract* thee in *Praying*: Remember that those are the ^c *Fowls* which the *evil one* sends to devour the good *Seed*, and the *Carkasses* of thy spiritual Sacrifices: But endeavour, with ^d *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at sometimes, that thy Spirits are *dull*, and thy Mind not *apt* for *Prayer*, and holy Devotion; strive not *too much* for that time; but *humbling* thy self at the *Sence* of thine Infirmary and Dulness, knowing that God accepteth the ^e *willing Mind* (tho' it be oppressed with the *heaviness of the flesh*) endeavour the *next* time to *recompence* this Dulness, by *redoubling* thy Zeal; and for the *Time present*, commend

^a John. 17. 3. ^b Vox continuata, non cancella & rupta, ut bar-
tologia videtur. Perkins de amic. ration. conc. cap. 10. ^c Matth. 13.
4, 19. ^d Gen. 22. 11. ^e Matth. 23. 41. ^f 2 Cor. 8. 12.

thy

thy Soul to G O D in this, or the like short Prayer.

Another short Morning Prayer.

O Most gracious God, and merciful Father, I thine unworthy *Servant* do here acknowledge, that as I have been *born in Sin*, so I have *lived in Iniquity*, and broken every one of thy Commandments, in Thought, Word and Deed; following the *Desires* of mine own *Will*, and *Lusts* of my *Flesh*, not caring to be govern'd by thy holy *Word* and *Spirit*; and therefore I have justly deserved all *Shame* and *Misery* in this Life, and everlasting *Condemnation* in *Hell-fire*, if thou shouldest but deal with me according to thy *Justice*, and my *Desert*. Wherefore, O Heavenly Father, I beseech thee (for thy Son *Jesus Christ* his Sake, and for the Merits of that *bitter* Death and *bloody* Passion, which I believe that *he* hath suffered for *us*) that thou would'st pardon and forgive unto me all my Sins, and deliver me from the Shame and Vengeance which is due to me for them. And send thy holy *Spirit* into my *Heart*, which may assure me that thou art my *Father*, and that I am thy *Child*, and that thou lov'st me with an unchangeable Love: And let the same thy good *Spirit* lead me in thy *Truth*, and *crucify* in me more and more, all worldly and carnal *Lusts*, that my Sins may more and more *die* in me; and that I may serve thee in *unfeigned* Righteousness and Holiness this day, and all the Days of my Life; that when this mortal Life is ended, I may (thro' thy Mercy in *CHRIST*) be-

be made a Partaker of everlasting *Glory* in thy heavenly Kingdom. And here, *O Lord*, from the bottom of my Heart, I thank thee for all thy *Blessings*, which thou hast bestowed upon my Soul and Body: For *electing* me in thy *Love*, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my Youth up, until this present Day and Hour, by thy most gracious *Providence*,

I thank thee more especially, for that thou hast defended me this Night from all Perils and Dangers, and hast brought me safe to the *beginning* of this Day. And now (good Lord) I beseech thee, keep me this Day from all *Evil* that may hurt me, and from falling into any gross Sin that should offend thee. Set thy Fear before my Eyes, and let thy Spirit so rule my Heart, that all that I shall think, do, or speak this Day, may tend to thy Glory, the Good of others, and the *Peace* of mine own Conscience. And to this end, I commend my self, and all my Ways and Actions, together with all that do belong unto me, unto thy gracious *Direction* and *Protection*; praying thee to keep both them and me from all Evil; and to give a Blessing to all our honest *Labours* and *Endeavours*. Defend thy whole Church from the Tyranny of the World, and of Antichrist: Preserve our gracious King from all Conspiracies and Treasons: Grant Him a long and Prosperous Reign over us. Bless the rest of the Royal Family, endow them with thy Grace, and defend them from all Evil. Bless all our *Ministers* and *Magistrates* with those Graces and Gifts, which thou knowest *Necessary* for their

their Places. Be Favourable to all that *Fear* thee, and Tremble at thy Judgments; Comfort all those that are *Sick* and *Comfortless*. Lord keep me in a continual Readiness, by *Faith* and *Repentance*, for my last End; that whether I Live or Die, I may be found thine own, to thine eternal *Glory*, and mine everlasting *Salvation*, thro' *Jesus Christ* my *only Saviour*. In whose blessed Name I beg these *Mercies* at thy Hands, and give unto thee thy Praise and *Glory*, in that Prayer, which he has *sanctify'd* with his own *Lips*, saying, *Our Father, which art in Heaven, Hallowed be thy Name, &c.*

Farther Meditations, to stir up to Prayer in the Morning.

THINK not any *Business* or *Haste* (tho' never so great) a sufficient *Excuse* to omit *Prayer* in the Morning: But meditate,

1. That the *greater* thy *Business* is, by so much the *more* Need thou hast to pray for *God's good Speed* and *Blessing* thereon; seeing it is certain, that *nothing can Prosper without his Blessing*.

2. That many a Man, when he thought himself *safest*, has been *soonest* crossed, so may'st thou.

3. That many a Man has gone out of his Door, and never come in again. * Many a Man who rose well and lively in the Morning, has been seen a dead Man e'er Night. So may it befall thee; and if thou be so Careful before thou goest abroad to Drink, to *spice* thy *Body* from ill *Airs*; how

* Quom dies vidit veniens superbum, Hunc dies vidit fugiens jacentem. Senec. Nescis quid vespere serus vehat. *Varr.*

much

much more careful should'st thou be to *Pray*, to preserve thy *Soul* from evil *Temptations*?

4. That the time spent in Prayer *never* hindreth, but *furthereth* and *prospereth* a Man's Journey and Business.

5. That in going abroad into the *World*, thou goest into a *Forest* full of unknown Dangers, where thou shalt meet many *Briers* to tear thy *good Name*, many *Snares* to trap thy *Life*, and many *Hunters* to devour thy *Soul*. It is a Field of pleasant *Grass*, but full of poisonous *Serpents*. Adventure not therefore to go *naked* amongst these *Briers*, till thou hast prayed Christ to *cloath* thee with his Righteousness: Nor to pass through these *Snares* and *Ambushments*, till thou hast prayed for God's *Providence* to be thy *Guide*: Nor to walk *Bare-foot* through this *snaky* Field, till having thy *Feet shod with the Preparation of the Gospel of Peace*, thou hast prayed to have *still the brazen Serpent in the Eyes of thy Faith*; that so if thou comest not home *holier*, thou may'st be sure not to return *worser* than when thou wentest *out of Door*.

Therefore tho' thy *Haste* be never so *much*, or thy Business never so *great*; yet go not *about it*, nor *out of thy Doors*, till thou hast at least us'd this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for *Jesus Christ* his sake, I beseech thee, forgive me all my *known* and *secret* Sins, which in Thought, Word, or Deed, I have committed against thy Divine Majesty, and deliver

deliver me from all those *Judgments*, which are due unto me for them: And *sanctify* my *Heart* with thy Holy *Spirit*, that I may henceforth lead a more godly and religious Life. And here, (O Lord) I praise thy holy Name, for that thou hast refreshed me this Night with *moderate sleep* and *rest*. I beseech thee likewise defend me this Day from all Perils and Dangers of Body and Soul. And to this end I commend my self and all my Actions unto thy blessed Protection and Government: Beseeching thee, that whether I Live or Die, I may Live and Die to thy Glory, and the Salvation of my poor Soul, which thou hast bought with thy precious Blood. Bless me therefore, O Lord, in my *going out* and *coming in*; and grant that whatsoever I shall *think*, *speake*, or *take in Hand* this Day, may tend to the Glory of thy Name, the good of others, and the *Comfort* of mine own Conscience, when I shall come to make before thee my last Accounts. Grant this, O heavenly Father, for Jesus Christ thy Son's sake: In whose Blessed Name I give thee thy Glory, and beg at thy Hands all other *Graces* which thou seest to be needful for me this Day and ever, in that Prayer which *Christ* himself has Taught me, saying, *Our Father*, &c.

Meditations, directing a Christian, how he may walk all the Day with God, like Enoch.

HAVING thus begun, keep all the Day after as diligent a watch as thou canst over all thy *Thoughts*, *Words*, and *Actions*; which thou may'st easily

easily do, by craving the Assistance of ^a God's *Holy Spirit*, and observing these few Rules:

First, for thy Thoughts.

1. **B**E^b careful to suppress every Sin in the *first Motion*. Dash ^c *Babylon's Children* (whilst they are *young*) against the Stones. Tread (be-
 ritimes) ^d *the Cockatrice's Egg*, lest it break out into a *Serpent*. Let Sin be to thy Heart a *Stranger*, not a *Home-dweller*. Take heed of falling oft into the same Sin, lest *the custom of sinning* ^e *take away the Conscience of Sin*, and then shalt thou wax so *impudently wicked*, that thou wilt neither fear God, nor Reverence Man.

2. Suffer not thy *Mind* to feed it self upon any Imagination, which is either *impossible* for thee to do, or *unprofitable* if it be done; but rather think of the *World's Vanity*, to condemn it; of *Death*, to expect it; of *Judgment*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3. Desire not to fulfil thy *Mind* in all things; but learn to deny thy self *those Desires* (tho' never so pleasing to thy Nature) which being attained, will draw either Scandal on thy Religion, or *harm* to thy Person. Consider in every thing *the End*, before thou attempt the *Action*.

4. Labour daily more and more to see thine own *Misery*, through *Unbelief*, *Self-Love*, and *unfals Breaches of God's Laws*; and the *Necessity of God's*

^a Rom. 6. 26. ^b Eph. 4. 27. ^c Psal. 137. 9. ^d Isa. 59. 5. ^e Qui conscientiae curam abjiciunt, nec homines reverentur nec Deum. Zach. 8. 17. Prov. 6. 14.

Mercy,

Mercy, thro' the Merits of Christ's Passion, to be such; that if thou wert demanded, What is the vilest Creature upon Earth? Thy Conscience may answer, Mine own self by Reason of my great Sins: And if on the other side thou wert ask'd, What thou esteamest to be the most Precious thing in the World? Thy Heart might answer, One drop of Christ's Blood to wash away my Sins. And as thou tenderest the Salvation of thy Soul, live not in any wilful Filthiness. For true Faith, and the Purpose of Sinning, can never stand together.

5. Approve thy self to be a true *Servant* of Christ, not only in thy general Calling, as in the frequent use of the *Word* and *Sacraments*; but also in thy Particular, in making Conscience to eschew every known Sin, and to obey God in every one of his Commandments; like *Josias, who turned to God with all his Heart, according to all the Law of Moses**: And *Zachary and Elizabeth, who walked in all the Commandments of God, without Reproof*. But if at any time thro' Frailty, thou slippest into any Sin, lye not in it, but speedily rise out of it by unfeigned Repentance; praying for Pardon, till thy Conscience be pacify'd; thy hatred of Sin encreased, and thy purpose of Amendment confirmed.

6. Beware of affecting Popularity by Adulation, the End never proves good; and tho' attain'd by due Deserts, yet manage it wisely, lest it prove more Dangerous than Contempt. For States desire but to keep down, whom they condemn for their Unworthiness; but to cut off, whom they envy for their Great-

* 2 Kings 23. 25. † Luke 1. 6.

nus: He therefore is truly Prudent (who considering the *premises*) neither *affecteth* nor *neglecteth* Popularity. But in any wise take heed of harbouring a *discontented Mind*; for it may work thee more Woe, than thou art aware of. It is a *special Mercy*, in the *multitude* of so many *Blessings* as thou doest enjoy, to have some *Crosses*. God gives thee *many Blessings*, lest thro' Want (being his Child) thou shouldst *Despair*: And he sends thee *some Crosses*, lest by too much Prosperity (playing the Fool) thou should'st presume. Many who have mounted to great *Dignities*, would have contented themselves with *meaner*, had they known their *great Dangers*: Affect therefore *Competency*, rather than *Eminency*. And in all *thy Will* ever have an Eye to God's *Will*, lest thy *Self-action* turn to thine own Destruction: Happy is the Man, who in this Life ^d is least known of the World, so that he doth truly know God, and himself. Whatsoever *Cross* therefore thou hast to *discontent* thee, remember, that it is *less* than thy Sins have *deserved*. Count therefore *Christ* thy chiefest Joy, and *Sin* thy greatest Grief; esteem no *Want*, to the *want* of Grace; nor any *Loss* to the *Loss* of God's *Favour*: And then the Discontentment for *outward Means* shall the less perplex thine *inward Mind*. And as oft as *Satan* shall offer any Motion of discontentment to thy Mind, remember S. *Paul's* Admonition, *ⁱ We brought nothing into this World,*

^a Socrates in forum egressus, quàm multis ego, inquit, non ego? Non est ergo pauper, qui caret, sed qui eget. ^b Dimidium plus toto. *Hesiod.* ^c Feriunt summos fulmina montes. *Horat.* Tangunt magnos tristia fata deos. *Ovid.* ^d *Adhuc biduas.* Qui notus nimis omnibus, ignotus moritur sibi. *Sen.* ^e 1 Tim. 6, 7, 8, 9. Infamie damnandi sunt qui tam multa tam anxie congerunt, quam sit tam paucis opus. *Prov.*

and it is certain, we can carry nothing out. And having Food and Raiment, let us be therewith content. But they that will be rich fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. Pray therefore with wise ^a Agur : O Lord, give me neither Poverty nor Riches : Feed me with Food convenient for me ; lest I be too full, and deny thee, and say, Who is the Lord ? Or lest I be Poor, and Steal, and take the Name of my God in Vain.

7. Bestow no more Thought upon worldly Things than thou needs must, for the Discharge of thy Place and the ^b maintenance of thy Estate ; but still let thy Care be greater for ^c heavenly, than earthly Things ; and be more grieved for a ^d dishonour done to God, than for any Injury offer'd to thy self : But if any Injury be offer'd unto thee, bear it as a Christian, with Patience. Never was an innocent Man wronged, but if he patiently bore his Cross, he ^e overcame in the end. But thy good Name in the mean while is wounded, bear that also with Patience. For he that at the last Day will give thy Body a Resurrection ; will as sure in his good time, grant a Resurrection to thy good Name. If impatiently thou frett'st and vex'st at thy Wrongs, the Hurt which thou dost thy self, is more than that which thine Enemy can do unto thee. Neither canst thou more rejoyce him, than to hear that it

^a Prov. 30. 8, 9. ^b 1 Tim. 6. 8, 9. Gen. 28. 20. ^c Col. 3. 1, 2. Phil. 3. 20. ^d Josh. 7. 9. Psal. 139. 21, &c. ^e Nobile vincendi genus est patientia : vincit qui patitur : si vis vincere, discere pati. Optima injuriæ ultio est oblivio : efficit enim ut animus sevet, nec magis lædat, quam si facta non esset.

thoroughly

throughly vexeth thee. But if thou canst shew *Patience* on Earth, God will shew himself *Just* from Heaven. Pray for him; for if thou be a good Man thy self, thou canst not but *rejoyce* if thou should'st see thy worst *Enemy* to become a good Man too. But if he still continueth in his *Malice*, and increaseth in his *Mischiefe*; give thou thy self unto Prayer; committing thy self, and commending thy Cause unto the *Righteous Judge* of Heaven and Earth; saying with *Jeremy*, * O Lord of Hosts that judgest righteously, and tryest the Reins and the Heart; Vengeance is thine, and unto thee have I open'd my Cause. In the mean while, wait (with *David*) on the Lord; be of good Courage, and he shall comfort thine Heart.

8. The more others † commend thee for an excellent Act, be thou the more humble in thine own Thoughts. Affect not the vain Praises of Men: The Blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels in Heaven*, who have eschew'd the Praises of Men on Earth. Neither needest thou praise thy self; deal but uprightly, || others will do that for thee. Be not thou *Curious* to know other Mens Doings, but rather be careful that no Man know any ill dealings by thee.

9. Esteem no Sin little; for the Curse of God is due to the least; and the least would have damn'd thee, had not the Son of God dy'd for thee. Bewail therefore the *Misery* of thine own State; and as occasion is ministered, § mourn for the Iniquity of the

* Jer. 11. 20. † Ne verbis quod scis ostentes, sed rebus te ostende scire. || Psal. 49. 18. § Ezek. 9. 4. Psal. 62. 9, 10. Mark 3. 5.

Times. Pray to God to *amend it*, and be not thou one of them that make it *worse*.

10. *Lastly*, Think often of the *shortness of thy Life*, and *certainty of Death*: And wish rather a *good Life* than a *long*. For as *One Day* of *Man's Life* is *b* to be prefer'd before the longest *Age* of a *Stag*, or *Raven*; so one *Day* spent *religiously*, is to be higher valu'd, than a *Man's whole Life* that is consum'd in *Prophaneness*.

Cast over therefore once every *Day*, the number of thy *Days*, by *subtracting* those that are past (as being vanish'd like *Yester-nights Dream*) contracting them that are to come, (since the *one half* must be *slept out*, the rest made uncomfortable, by the *Troubles of the World*, thy own *Sickness*, and the *Death* of *Friends*) counting *c* the only *present Day* thine, which spend, as if thou wert to spend *no more*.

Secondly, For thy Words.

1. **R**emember, that thou must Answer for every *d* idle *Word*, that in *e* *multiloquy*, the wisest *Man* shall *over-shoot himself*. Avoid therefore all *tedious* and *idle Talk*, whereof seldom ariseth *Comfort*, many times *f* *Repentance*; especially beware of *rash* Answers, when the *Tongue* out-runs

a Hec fugiunt fræno non remorante dies. *Psal.* 90. 9, 10, 11. Non quàm diu, sed quàm benè. *b* Fuit, non vixit. *Sen.* Non refert quantà sit vitæ diuturnitas, sed qualis sit administratio. *Vives.* Totà vità dies unus, at mirum sit homines non exfatiari iisdem toties redeuntibus. *c* Non potest præsentem diem rectè vivere is, qui se non eam quasi ultimam victurum esse cogitat. *d* *Matth.* 12. 36. *e* *Prov.* 10. 19. *f* Dixisse sæpe penituit, tacuisse verò nunquam.

the Mind. The Word was *thine* whilst thou kept'st it in; it is ^a *another's* as soon as it is out. O the *shame*, when a Man's own Tongue shall be produced a *Witness*, to the confusion of his own Face!

Let then thy Words be *few*, but *advised*; *fore-think* whether that which thou art to speak, be ^b fit to be spoken; affirm no more than what thou knowest to be *true*; and be rather ^c *silent*, than speak to an *ill*, or to *no* purpose.

2. Let thy *Heart* and *Tongue* ever go together in *Honesty* and *Truth*; hate ^d *Dissembling* and *Lying* in *another*, detest it in thy *self*, or God will detest thee for it: For *he hateth a Liar, and his Father the Devil alike.* And if once thou be discovered to make no *Conscience of Lying*, no Man will believe thee when thou speakest a *Truth*; but if thou lovest *Truth*, more credit will be given to thy *Word*, than to a *Liar's Oath*. Great is the possession which *Satan* has in those, who are so accustomed to *Lying*, that they will *Lye* tho' they get nothing by it *themselves*, nor are compell'd unto it by *others*. Let not thine *Anger* remain, when thou seest the cause removed: And ever distinguished 'twixt him that offendeth of ^e *infirmity* (or against his *will*) and him who offendeth ^f *maliciously*, and of set *purpose*: Let the one have *Pity*, and the other *Justice*.

3. Keep thy *Speech* as clean from all *obscenity*, as

^a Nescit vox missa reverti. Quam periculosum illud, Lingua quo vadis? ^b Nescit pœnitenda loqui, qui proferenda prius suo tradidit examini. *Cassiodor, lib. 10. Epist. 4.* ^c James 1. 19. Consultius est tacere quam ineptè loqui. ^d 1 Pet. 2. 1. Psal. 3. 2. Si mendacem te norint, nemo tibi credet, etiamsi affirmes verissima. *Arist.* ^e Qui tanquam amaturus. *Prov. 6. 30. Act. 5. 17. 1 Tim. 1. 13. f* Psal. 59. 3, 5. & 101. 7.

thou would'st thy *Meat* from *Poison*: And let thy Talk be ^a *gracious*, that he that hears thee, may grow better by thee; and be ever more earnest when thou ^b *speakest of Religion*, than when thou talkest of *Worldly Matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *error*; rejoyce to find the Truth, and ^c *magnify* it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *God's Children*, be sure to make some holy advantage by them; learn of them all the good that thou *canst*; and communicate with them *all* the good things that thou *knowest*. The more good thou teachest *others*, the more will God still ^d *minister unto thee*. For, as the *Gifts of Men*, by much using, do *perish* and *decrease*; so the *Gifts of God*, by much using, do the more *grow and increase*; Like the ^e *Widow's Pitcher of Oyl*, which the more it pour'd to fill *other Vessels*, the more it was still replenished in its self.

4. Beware that you believe not all that is *told* you; and that you tell not ^f all that you *hear*; for if you do, you shall not *long* enjoy true Friends, nor ever want great *Troubles*. Therefore in Accusations be first assured of the *Truth*, then *censure*. And as thou tenderest the reputation of an *honest Heart*; never let *malice* in *hatred* make thee to

^a Eph. 4. 29. Psal. 1. 2. Prov. 31. 26. Pii est alios reddere pios.
^b Psal. 139. 21. & 69. 9. ^c Si verum audias silentio, protinus reverte, illique, tanquam divinae, rei assurgito. ^d Mark 4. 24, 25.
^e Kings 4. 2. ^f Eccles. 3. 7. Luke 2. 19. Arcanum tibi creditum fidelius custodi, quam depositam pecuniam.

reveal

revel that which Love in Friendship bound thee a long time to conceal. But for fear of such after-claps, observe two Things.

First, Tho' thou hast many Acquaintants; yet make not any thy familiar Friend, but him that truly ^a fears God: Such an one thou never need'st to fear. For tho' you should in some Particulars fall out, yet Christian Love, the main ground of your Friendship, will never fall away; and the Fear of God will never suffer him to do thee any Villany. Secondly, Do nothing in the sight of a ^b civil Friend, for which thou canst not be safe, unless it be concealed, nor any thing, for which (if just cause be offered) thou need'st fear him, if he proves thine unjust Enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self rather than thy Friend, to ^c keep thine own Counsel. For be assured, that what Friendship soever is grounded upon any other Cause than true Religion; if ever that Cause fail, the Friendship falleth off: And the rather, because that as God breeds among Men, Truth, Peace and Amity, that we should live to do one another good; so the Devil daily soweth ^d Falshood, Discord and Enmity, to cause (if he can) the dearest Friends to devour one another.

5. Make not a ^e Jest of another Man's Infirmary :

^a Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis. ^b Civilem amicum sic habeas, ut putēs posse inimicum fieri. ^c Quod taceri vis, prior ipse taceas. ^d Bellum non est hominum, sed (quod verbum sonat) belluarum, & cum vitiis, non hominibus, gerendum. Eph. 5. 4. Psal. 15. 3. ^e Irridere primum nefas: impium, immane; hominem, inhumanum. Nemo videtur sibi tam vili, ut irrideri mereatur.

Remember thine own. Abhor the frothy *Wit* of a filthy *Nature*, whose *Brains* having once conceived an odd *scoff*, his Mind travails (as a Woman with Child) till he be delivered of it. Yea, he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be *merry*, have a special care to Three things.

1. That thy mirth be not against *Religion*;
2. That it be not against *Charity*;
3. That it be not against *Chastity*, and then be as *merry* as thou *canst*, only in the Lord.

6. Rejoyce not at the fall of thine *Enemy*; for thou knowest not what shall be the manner of thine *own End*. But be more ^b glad to see the *worst Man's Amendment*, than his *Punishment*. Hate no Man, for fear lest *Christ* loves him, who will not take it well, that thou should'st *hate whom he loveth*: *Christ* ^c loved thee, when thou wast his *Enemy*. By the Merits therefore of his Blood, he requireth thee, for his sake, to love *thine Enemy*. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of One hundred *Pence*, for the forgiveness of ^d *Ten thousand Talents*; of Sixty Hundred thousand Crowns for Ten Crowns: Petty forgiveness of Man, for the infinite forgiveness of Almighty GOD. Though thou think'st thine *Enemy* unworthy to be forgiven, yet *Christ* is worthy to be obey'd.

^a Phil. 4. 4. Prov. 23. 17. ^b Valentinianus Imp. Cum supplicio mortis aliquis afficiendus esset, aiebat se malle ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem ^euram. ^cRom. 5. 8, 10. Eph. 2. 4. ^d Matth. 18. 24, 28.

7. When the glory of God, or good of thy Neighbour doth require it, speak the truth, and fear not the face of Man. The ^a frown of a Prince may sometimes be the favour of God. ^b Neither shall flattery still hold in credit, nor truth always continue in disgrace,

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. ^c Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wise Man harm. For if it be true, thou hast a warning to amend: If it be false, thou hast a caveat what to avoid. So every way it makes a wise Man better, or wariier. But ^d if thou canst not endure to be reprehended; do then nothing worthy of reprehension.

9. Speak not of God, but with ^e fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his Holy name in our mouths; ^f much less ought we to abuse it vainly in our talk. But ordinarily to use in *vain, rash or false* Oaths, is an undoubted sign of a Soul, that never truly feared God. Pray therefore with *David*, when thou art to speak in any matter that

^a P^{sa}l. 1. 19. ^b Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet. ^c Reprehensio semper vel meliores vel cautiore nos reddit. ^d Si reprehendi sers agere, reprehendenda ne feceris. ^e Deut. 28. 58. ^f Qui facile in seriis jurat, in jociis jurabit: Qui in jociis, & in mendacio. *Vives.*

may move passion: * *Set a watch, O Lord, before my Mouth, and keep the door of my Lips.*

10. Lastly, In ^b *praising*, be discreet; in ^c * *saluting*, courteous; in ^d *admonishing*, friendly; in *forgiving*, merciful; in ^e *promising*, faithful; and bountiful in ^f *recompensing* good service: Making not the rewards of *virtue*, the Gifts of *favour*.

Thirdly for thy Actions.

1. **D**O *no evil*, tho' thou mightest: For God will not suffer the ^a *least* Sin (without bitter repentance) to *escape* unpunished. Leave not undone any good that thou canst. But do nothing without a *Calling*, nor any thing in thy *Calling*, till thou have first taken ^b *Counsel* at God's Word, of the *lawfulness* thereof, and prayed for his Blessings upon thy endeavour; and then do it in the Name of God, with cheerfulness of Heart, committing the success unto him; in whose Power it is, to bless with his *Grace*, whatsoever Business is intended to his Glory.

2. When thou art ⁱ *tempted* to do an *evil* work, remember that *Satan* is where his Business is. Let not the Child of God be the Instrument of so base a *Slave*; hate the *Work*, if thou abhorrest the *Author*. Ask thy *Conscience* these two Questions? ^k *Would I have another do this unto me? What shall I answer*

* Psal. 141. 3. ^b 1 Pet. 5. 12. ^c Rom. 12. 10. ^d Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermittæ. 1 Thes. 5. 26. ^e 2 Thess. 3. 5. Lev. 19. 17. ^f Psal. 15. 4. ^g Deut. 15. 13, 14. ^h Psal. 119. 101. ⁱ 1 Sam. 30. 8. ^j 1 Cor. 7. 4. Imminet semper occasio sui diaboli. Greg. ^k Matth. 7. 12.

Christ

Christ in the day of my^a accounts, if contrary to my Knowledge and Conscience, I shall do this wickedness, and Sin against him? And remember with Joseph,^b that tho' no Man seeth, yet God seeth all. Fly therefore (with Joseph) from all Sins, as well those that are secret in the Sight of God, as those that are manifest in the Eyes of Men. For God, as he is just, without speedy repentance will bring the secret Sins, as he did^c David's, to the open light, before all Israel, and before the Sun. Be therefore as much afraid of^d secret Sins, as of open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular, or^e darling Sin, which the Corruption of thy nature could best agree withal: For the crafty Devil can hold a Man's Soul as fast by one, as by many Sins: And faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a Sin; so be careful to shun the^f occasion.

3. In affecting good Actions, which are within the compass of thy Calling, distrust not God's Providence, tho' thou see the Means either wanting or^g weak. And if Means do offer themselves, be sure that they be lawful: And having gotten lawful Means, take heed that thou relie not more upon them, than upon God himself. Labour, in a lawful Calling, is God's ordinary Means, by which he blesteth his Children with outward things. Pray

^a Luke 16. 2. 2 Cor. 6. 2. & 5. 10. ^b Gen. 39. 9, 11, &c. ^c 2 Sam. 12. 12. ^d Luke 8. 17. & 12. 2. ^e Prov. 9. 8, & 6. 27. ^f Omnis peccandi occasio vitanda est; nam qui amat periculum, peribit in illo. Eccles. 3. ^g Judges 7. 7.

there-

therefore for God's Blessing upon his own means. In Earthly Business, bear an Heavenly Mind : Do thou thy best endeavour, and commit the whole success to the *fore ordaining Wisdom* of Almighty God. Never think to thrive by those means which God hath *accursed*. That will not in the end prove *Gain*, which is gotten with the loss of thy ^a Soul. In all therefore both *Actions* and *Means*, endeavour with St. Paul, to have ^b *always a clear Conscience towards God, and towards Men.*

*Look to your selves what Conscience ye have :
For Conscience shall damn, and Conscience shall save.*

4. Love all good Things for God's sake : But God for his own sake. Whilst thou holdest G O D thy Friend, thou needest not ^c fear who is thine *Enemy* : For either God will make thine *Enemy* to become thy ^d *Friend*, or will ^e bridle him that he cannot hurt thee. No Man is ^f overthrown by his Enemy, unless that first his Sin have *prevailed* over him, and God hath left him to himself. He that would therefore be safe from the *fear* of his Enemies, and live still in the ^g *favour* of his God ; let him redeem the folly of the *time past* with serious *Repentance*, look to the *time present* with Religious *Diligence*, and take heed to the *time to come* with careful *Providence*.

^a Matth. 16. 26. ^b Hic murus aheneus esto, nil conscire sibi, nulla pallescere culpa. *Hor.* Acts 24. 16. ^c Psal. 118. 6, 7. Rom. 8. 31. Prov. 16. 7. ^d Gen. 32. 3, &c. ^e Gen. 31. 7. ^f Numb. 14. 42, 43, &c. ^g Psal. 37. 11, 12, 13.

5. Give

5. Give every Man the Honour *due* to his *Place*; but honour a Man more for his *Goodness*, than for his *Greatness*. And of *whomsoever* thou hast received a *Benefit*, unto him (as God shall inable thee) remember to be *thankful*. Acknowledge it lovingly unto *Men*, and pray for him heartily unto *God*: And count *every Blessing* receiv'd from *God*, as a *pledge* of his eternal Love, and a *spur* to a *godly Life*.

6. Be not proud for any external worldly Goods, nor for any internal spiritual Gifts. *Not for external Goods*, because as they came *late*ly, so they will *shortly* be gone again; their Loss therefore is the less to be grieved at. *Not for any internal Gifts*: For as *God* gave them, so will he likewise take them away; if (forgetting the Giver) thou shalt abuse his Gifts, to puff up thy Heart with a pride of thy *own* worth; and contemn others, for whose Good Almighty God bestow'd those Gifts upon thee. Hast thou any one Vertue that moves thee to be *Self-conceited*? Thou hast *Twenty Vices* that may better *vilify* thee in thy own Eyes.

Be the * same in the *sight* of *God*, who beholds thy *Heart*, that thou *seemest* to be in the *Eyes* of *Men*, that see thy *Face*. Content not thy self with † *an outward good Name*, when thy *Conscience* shall inwardly tell thee it is undeserv'd, and therefore none of thine. A *deserved good Name* for any thing, but for *Godliness*, lasts little, and is less worth. In all the Holy Scriptures, I never read of an *Hypocrites* Repentance: And no wonder, for

* Tu recte vives, si curas esse quod audis. *Hor. Ep. ad Quin.*
 † Nil juvat bonum nomen, reclamante conscientia

whereas

whereas after *Sin*, *Conversion* is left as a Means to *cure all other Sinners*; what Means remain to *recover* him who hath converted *Conversion* it self into Sin? Woe therefore unto the Soul that is not, and yet still seemeth Religious!

7. Mark the *fearful Ends* of notorious evil Men, to abhor their wicked Actions: Mark the *Life* of the *godly*, that thou may'st imitate it, and his blessed ^a *End*, that it may comfort thee. *Obey* thy *Betters*, *observe* the wise, *accompany* the honest, and *love* the Religious. And seeing the corrupt Nature of Man is prone to *Hypocrisie*; beware that thou use not the *Exercises* of Religion, as matters of *Course and Custom*, without *Care and Conscience*, to grow more holy and devout thereby. *Observe* therefore how by the continual use of God's Means, thou feelest thy *Special Corruptions* weakened, and thy *Sanctification* more and more encreased: And ^b make no more shew of Holiness *outwardly* to the World, than thou hast in the sight of God *inwardly* in thine Heart.

8. Endeavour to rule those who live under thine *Authority*, rather by *Love* than by *Fear*: For to rule by ^c *Love*, is *ease and safe*, but *Tyranny* is ever accompanied with *Care* and ^d *Terror*. Oppression will force the oppressed to take any *Advantage*, to shake off the Yoke that they are *not able* to bear: Neither will God's *Justice* suffer the Sway that is grounded on *Tyranny*, long to continue: Remember that though by ^e *humane Ordinance* they

^a Numb. 23. 10. Psal. 37. 35, 36, 37. ^b Isa. 51. 5, 6. Mat. 23. 27, 28. Psal. 51. 5, 6. ^c Ama & impera. Blando vis latet imperio. Aug. ^d Qui terret, plus ille timeret: Sors illi Tyranno convenit. Cland. de instit. princ. ^e 1 Pet. 2. 13.

serve

serve thee; yet by a more peculiar right they are God's Servants. Yea, now being Christians, ^a not as thy Servants, but above Servants, ^b Brethren beloved in the Lord. Rule therefore over ^c Christians (being a Christian) in Love and Mercy, like Christ thy Master.

9. Remember, that of all Actions, none makes a Magistrate more like God (whose Vicegerent he is) than doing Justice justly. For the due Execution whereof.

First, Have ever an open Ear to the just Complaints of unjust Dealings.

Secondly, So lend one Ear to the Accuser, as that thou keep the other for the accused: For ^d he that decreeth for either part, before both be heard, the Decree may be Just, but himself Unjust.

Thirdly, In hearing both parts, incline not to the Right-hand of affection, or to the Left of hatred: as to believe Arguments of Perswasion for a Friend, before Arguments concluding for a Foe.

Fourthly, Deny not Justice, which is *Régia mensura*, to the meanest Subject: But let the cause of the Poor and Needy come in equal Ballance with the Rich and Mighty. If thou perceivest on the one side in a cause, the ^e high Hills of cunning Advantage, powerful Combination, and violent Prosecu-

^a Philém. 16. ^b 1. Cor. 9. 5. ^c Si Pericles, quoties Chlamydem indueret, apud se dicere consuevit, Attend e, Pericles, quod gestaturus imperium es in liberos Athenienses; (ut Plut. in Apophth.) Quanto magis tu, quoties authoritatem exercitaturus es, apud teipsum dicere deberes, memento, homo, quod imperium in liberatos Christianos exercitaturus es? ^d Qui statuit aliquid parte inaudita altera, æquum licet statuerit, hæc æquus fuerit. Sen. in Met. ^e Judicious Sir Fr. Bacon's Essays of Judicature.

tion; and on the other side, *the low Valleys of Poverty, and Simplicity, and Desolation*: Prepare thy Way (as God doth) to Judgment, by ^a *raising Valleys, and taking down Hills*, equalling Inequality: That so thou may'st lay the Foundation of thy Sentence upon any even Ground. In matters of *Right and Wrong* 'twixt Party and Party, let thy Conscience be careful, rather *Jus* ^b *dicere*, to pronounce the Law that is made *secundum allegata & probata*; than *Jus dare*, to make a Law of thine own, upon the Authority of *Sic volo, sic jubeo*, fearing that fearful Malediction: ^c *Cursed be he that removeth his Neighbours Land-Mark*. In Trials of *Life and Death*, let Judges, like *Elohim*, in Justice, remember *Mercy*; and so cast the severe Eye of Justice, upon the *Fact*, as that they look with the *pitiful* Eye of *Mercy* upon the *Malefactor*, wresting the favour of *Life*, where *Grace* promiseth amendment: But if *Justice* requireth, that ^d *one*, rather than *Unity*, must perish, and that a *rotten Member* must be ^e *cut off*, to save the *whole Body* from putrifying; *fiat Justitia*. But whilst thou art pronouncing the Sentence of Judgment on *another*, remember that *thine own* Judgment hangs over thy Head. In all Causes therefore Judge *aright*, for thou shalt be sure to find a *Righteous* Judge, before whom thou must *shortly* appear to be judged thy self: At what time thou may'st leave to thy *Friend* this for thine *Epitaph*:

^a Luke 3. 4, 5. Isa. 40. 3. ^b 2 Chron. 19. 10. ^c Deut. 27. 17. Hab. 5. 1. ^d Melius ut pereat unus, quam ut pereat unitas. ^e Ense re-
cidendum, ne pars sincera trahatur.

*Nuper eram Judex, jam Judicis ante Tribunal
Subsistens paveo: Judicor ipse modo.*

Many (I know not upon what grounds) seem to be much aggrieved with the *Laws* of the Land: But *wiser Men* may answer them with the ^a Apostle, *Nos scimus bonam esse Legem, modo Judex eâ legitime utatur; We know that the Law is good, if a Man use it lawfully.* And he shall be unto me a *righteous Judge*, whose Heart neither corruption of *Bribes*, fear of *Foes*, nor favour of *Friends* can withdraw from the *Conscionable Practice* of these Precepts. And to that rare and venerable Judge, I say with ^b *Jehoshaphat*: *Be of good Courage, and do Justice, and the Lord will be with thee.*

10. Lastly, Make not an *Occupation* of any *Recreation*. The *longest* use of Pleasure is but *short*: But the *Pains* of Pleasure abused, are *eternal*. ^c Use therefore *lawful Recreation*, so far forth, as it makes thee the fitter in Body and Mind, to do more *cheerfully* the Service of God, and the Duties of thy *Calling*. ^d Thy Work is Great, thy time is but short. And he who will ^e *recompence every Man according to his Works, standeth at the Door*. Think how much Work is *behind*, how *slow* thou hast wrought in the time which is *past*; and what a reckoning thou should'st make, if thy ^f *Master* should call thee *this Day* to thine Accounts. Be there-

^a 1 Tim. 1. 8. ^b 2 Chron. 19. 11. ^c Prov. 21. 17. Phil. 4. 8. ^d Vita brevis, opusque multum, operarii pigri, & urget pater-familias. Rabb. Apophtheg. ^e Rev. 22. 12. ^f James 5. 9.

fore careful henceforth to make the *most* Advantage of thy short time that remains, as a Man would of an *old Lease*, that were near expiring : And when thou art disposed to recreate thy self, remember how small a Time is allotted for thy Life ; and that therefore much of that is not to be consumed in *Idleness, Sports, Plays, and toyish Vanities* ; seeing the whole is but a short while, tho' it be all spent in doing the best good that thou canst : For a Man was not created for *Sports, Plays, and Recreation* ; but *zealously* to serve God in *Religion* ; and *conscionably* to serve his Neighbour in his Vocation ; and by both to ascertain himself of eternal Salvation. Esteem therefore the loss of * *Time*, one of the greatest Losses. Redeem it carefully, to spend it wisely ; That when that Time cometh, that † thou may'st be no longer a Steward on Earth, thy Master may welcome thee, with an || *Euge bone serve*, and give thee a better Heaven ; where thou shalt joyfully enjoy thy Master's Joy for evermore.

Meditations for the Evening.

At Evening when thou preparest thy self to take thy Rest, meditate on these few Points.

1. **T**Hat seeing thy *Days* are numbered, there is *one* more of thy Number spent : And thou art now the nearer to thy End *by a Day*.

* Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficetur ; quum rei nullius magis sit prodigum quam temporis. Eph. 5. 16. † Luke 16. 2. || Matth. 25. 31. § Psal. 90. Job 14. 5. Vive memor quam sis avi brevis, Hor.

2. **S**ir

2. Sit down a while before thou goest to Bed, and consider with thy self, what *memorable thing* thou hast *seen, heard, or read* that Day, more than thou sawest, heardest, or knewest before; and make the best use of them: But especially, call to mind what Sin thou hast committed that Day against God or Man, and what good thou hast omitted; and humble thy self for both. If thou findest that thou hast done any Goodness, acknowledge it to be God's Grace, and give him the Glory; and count that Day * *lost*, wherein thou hast not done some Good.

3. If by Frailty or strong Temptation, thou shalt perceive that thou hast committed any grievous Sin or Fault; presume not to sleep, till thou hast upon thy Knees made a *particular Reconciliation* with God in *Christ* for the same, both by confessing the Fault, and by fervent praying for the Pardon of the same. Thus making thy Score even with *Christ* every Night, thou shalt have the less to account for, when thou art to make thy final Reckoning, before his Majesty in the *Judgment Day*.

4. If thou hast fallen out with any in the Day, let not the Sun † *go down in thine Anger* that Night. If thy *Conscience* tells thee that *thou* hast wronged him, *acknowledge* thine Offence, and || *entreat* him to forgive thee. If *he* have wronged thee, offer him *Reconciliation*; and if *he* will not be reconciled,

* *Hec perdidit diem. Tit. Vesp. Apophthegm. Nullus sine linea dies.* † *Eph. 4. 26.* || *Non turpe est veniam precari; turpe est Deum aut hominem habere inimicum.*

yet do thou from thy *Heart* forgive him, *Matth. 5. Verse 23.* But in any case presume not to be thine own *Revenger*. For in so doing thou doest God a *double Injury*: First, in offering to take the *Sword of Justice* out of his Hand, as tho' he were not *Just*; having reserved the *Execution* of * *Vengeance* to himself. Secondly, in *usurping Authority* over his † *Servant*, without *referring* the Cause to his Hearing and Censure, being his, and thy Master. Besides, thou art too partial to be a *Revenger*. For if thou be to execute *Revenge* on thy self, thou wilt do it too lightly; if on thy *Enemy*, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in Testimony that thou hast freely || forgiven him, pray unto God for the forgiveness of his Fault, and the amendment of his Life; and the next time that occasion is offered, (and it lies in thy *Power*) do him good, and rejoyce in doing it: For he that doth good to his ** *Enemies*, shews himself the Child of God; and his reward is with GOD his *Father*.

5. Use not sleep as a means to satiate the foggy litherness of thy *Flesh*; but as a *Medicine* to refresh thy tired Senses and Members: *Sufficient* sleep quickneth the *Mind*, and reviveth the *Body*; but *immoderate* sleep dulleth the one, and fatneth the other.

* Mihi vindicta, dicit dominus. Rom. 12. 19. † Non est tibi jus in servum alienum, imò in conservum tuum. ‡ Cui semel ignoveris, cura ut ille sentiat bonâ fide id esse actum; & si quâ in re illum juvare potes, experiatur te amicum. *Vives.* ** Matth. 3. 39. Rom. 12. 20. In vitâ, tempus quod somno impenditur, non est vita: Vita enim vigilia est.

6. Remember that *many* go to *Bed*, and never rise again, till they be *wakened* and *raised up* by the fearful sound of the *last Trumpet*. But he that *sleepeth* and *wakeneth* with *Prayer*, *sleepeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleep securely*, and *safely*, yield up thy self into the Hands of God, whilst thou art waking: And so go to *Bed*, with a reverence of *God's Majesty*, and consideration of thine own *Misery*, which thou may'st imprint in thy Heart in some measure, by these and the like Meditations.

Read a Chapter in the same order as was prescribed in the Morning: And when thou hast done, kneel down on both thy Knees at thy Bed-side, or some other convenient Place in thy Chamber, and lifting up thy *Heart*, thine *Eyes* and *Hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Son Jesus*; pray unto him, if thou have the Gift of Prayer:

1. *Confessing* thy Sins, especially those which thou hast committed *that Day*.

2. *Craving* most earnestly (for Christ his sake) *Pardon and Forgiveness* for them.

3. Requesting the Assistance of his *Holy Spirit* for amendment of Life.

4. In *giving Thanks* for Benefits received, especially for thy *Preservation* that Day.

5. Praying for *Rest* and *Protection* that Night.

6. Remembering the State of the *Church*, the *King*, and the *Royal Posterity*, our Ministers and Magistrates, and all our Bretheren visited or Persecuted.

7. Lastly, commending thy *self* and all *thine*, to his gracious Custody.

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All which thou may'st do in these or the like Words.

A Prayer for the Evening.

O Most gracious God, and loving Father, who art about my Bed, and ^a knowest my down-lying, and my up-rising, and art ^b near unto all that call upon thee, in Truth and Sincerity; I wretched Sinner do beseech thee, to look upon me with the Eyes of thy Mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled Creature, ^c Conceived in Sin, and living in Iniquity: So that I am ashamed to lift up mine Eyes to Heaven, knowing how grievously ^d I have sinned against Heaven and before thee: For, O Lord, I have transgressed all ^e thy Commandments and Righteous Laws, not only thro' negligence and infirmity, but oftentimes thro' wilful Presumption, and contrary to my Knowledge; yea, contrary to the Motions of thy Holy Spirit, reclaiming me from them: So that I have wounded my Conscience, and grieved thy Holy Spirit, by whom thou hast ^f Sealed me to the Day of Redemption. Thou hast Consecrated my Soul and Body, to be the Temples of the Holy Ghost: I wretched Sinner have defiled both, with all manner of pollution and uncleanness; my Eyes, in taking pleasure to ^g behold Vanity; mine Ears, in hearing impure and unchast Speeches; my ^h Tongue, in leasing and evil speaking; my ⁱ Hands are so full of

^a Psal. 139. 2, 3. ^b Psal. 145. 18. ^c Psal. 51. 5. Luke 18. 13. ^d Luke 15. 18. ^e Dan. 9. 11. ^f Eph. 4. 30. ^g Psal. 119. 37. ^h Isa. 6. 5. ⁱ Isa. 2. 15.

Impurity,

Impurity, that I am ashamed to lift them up unto thee; and my ^a Feet have carried me after mine own Ways; my *understanding* and *reasoning*, which are so quick in all earthly matters, are only *blind* and *stupid*, when I come to meditate or discourse of *spiritual* and *heavenly* Things; my Memory, which should be the *Treasury* of all Goodness, is not apt to remember any thing, as those things, which are *vile* and *vain*. Yea, Lord, by woful Experience I find, that naturally, ^b *all the Imaginations of the Thoughts of my Heart are only evil continually*. And these my Sins ^c *are more in number, than the Hairs which grow upon mine Head*, and they have grown over me like a loathsome *Leprosy*, ^d *that from the crown of my Head to the sole of my Feet*, there remains no part which they have not infected. They make me seem ^e *vile in mine own Eyes*: How much *more abominable* must I then appear in thy sight? And the *custom* of sinning hath almost taken away the *Conscience* of Sin, and pulled upon me such *Dulness* of Sense, and *Hardness* of Heart, that thy Judgments denounced against my Sins, by the faithful *Preachers* of thy Word, do not terrify me to return unto thee by unfeigned Repentance for them. And if thou, Lord, should'st but deal with me, according to thy *Justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *Mercy*, thou hast spared me so long, and still *waitest* for my *Repentance*: I humbly beseech thee, for the bitter *Death* and bloody *Passion* sake, which *Jesus Christ*

^a Rom. 3. 15, 16. ^b Gen. 6. 5. ^c Psal. 40. 12. Isa. 1. 6. ^d 2 Sam. 6. 22.

hath suffer'd for me, that thou would'st pardon and forgive unto me all my Sins and Offences, and open unto me that ^a *ever-streaming Fountain of the Blood of Christ*, which thou hast promis'd to open under the *New Testament*, to the penitent of the House of David: That all my Sins and Uncleaness may be so bathed in his Blood, bury'd in his Death, and hid in his Wounds, that they may never be more seen, to shame me in this Life, or to condemn me before thy Judgment-seat in the World which is to come. And forasmuch, O Lord, as thou know'st, that ^b *it is not in Man to turn his own Heart, unless thou dost first give him Grace to convert*; and seeing that it is as easy with thee to make me Righteous and Holy, as to bid me to be such: O my God give me Grace ^c *to do what thou commandest, and then command what thou wilt*, and thou shalt find me willing to do thy blessed Will. And to this end, give unto me thy ^d *Holy Spirit*, which thou hast promis'd to give (to the ^e *World's end*) unto all thine Elect People. And let the same thy *Holy Spirit* purge my Heart, heal my Corruption, sanctify my Nature, and consecrate my Soul and Body; that they may become the ^f *Temples of the Holy Ghost*, to serve thee in ^g *Righteousness and Holiness all the days of my Life*; that when (by the direction and assistance of thy *holy Spirit*) I shall ^h *finish my course* in this short and transitory Life; I may chearfully leave this World, and resign my ⁱ *Soul into thy Fatherly Hands*, in the assured Confidence of enjoy-

^a Zach. 13. 1. ^b Jer. 20. 23. ^c Da Domine quod jubes, & jube quod vis. Aug. ^d Matth. 28. 20. ^e John 16. 13. ^f 1 Cor. 3. 16, 17. ^g Luke 1. 74, 75. ^h 2 Tim. 4. 7. ⁱ Psal. 31. 5.

ing everlasting Life with thee, in thine heavenly
^a Kingdom, which thou hast prepar'd for thy
 elect Saints, who love the *Lord Jesus*, ^b and ex-
 pect his appearing.

In the mean while, O Father, I beseech thee, let
 thy *Holy Spirit* work in me such a serious Repen-
 tance, as that I may with *Tears* lament my Sins
 past, with *Grief* of Heart be humbled for *my* Sins
 present, and with all my Endeavour, resist the like
 filthy Sins in time to come. And let the same thy
Holy Spirit likewise keep me in the Unity of thy
 Church, lead me in the *truth* of thy *Word*, and pre-
 serve me, that I never swerve from the same, to
Popery, nor any Error or false Worship. And let
 thy *Spirit* open my Eyes more and more to see ^c *the*
wondrous Things of thy Law: And ^d *open my Lips*,
 that my Mouth may daily defend thy Truth, and
set forth thy Praise. Increase in me those *good Gifts*,
 which of thy *Mercy* thou hast already bestow'd up-
 on me, and give unto me a *patient Spirit*, a *chaste*
Heart, a *contented Mind*, *pure Affections*, *wise Be-*
haviour, and all other Graces which thou seest to
 be Necessary for me; to govern my ^e *Heart* in
 thy Fear, and to guide all my Life in thy Favour:
 That whether I *live* or *dye*, I may *live* and *dye* un-
 to thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound,
 I render unto thee from the *Altar* of my humblest
 Heart, all possible Thanks, for all those Blessings
 and Benefits, which so graciously and plenteously
 thou hast bestowed upon my Soul and Body, for

^a Matth. 25. 34. ^b 2 Tim. 4. 8. ^c Psal. 119. 18. ^d Psal. 51. 15.
^e Psal. 19. 14.

this

this Life, and for that which is to come: Namely, for my *Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation* from my Childhood until this present Day and Hour: And for the firm hope which thou hast given me of my *Glorification*; Likewise for my *Health, Wealth, Food, Raiment, and Prosperity*: And more especially, for that thou hast defended me this Day now past, from all Perils and Dangers both of Body and Soul, furnishing me with all *necessary good Things*, that I stand in need of. And as thou hast *ordained the Day for Man to travel in, and the Night for him to take his Rest*; So I beseech thee, sanctifie unto me this Night's *Rest and Sleep*, that I may enjoy the same as thy sweet Blessing and Benefit. That so this *dull and wearied* Body of mine, being refreshed with moderate Sleep and rest; I may be the better enabled to walk before thee, doing all such *good Works*, as thou hast appointed, when it shall please thee, by thy *divine* Power to waken me the next Morning. And whilst I Sleep, do thou O Lord, *who art the Keeper of Israel, that neither stumblest, nor sleepest*, watch over me in thy holy Providence, to protect me from all Dangers; so that neither the † *evil Angels of Satan*, nor any wicked *Enemy*, may have any power to do me any Harm or Evil. And to this end, give a Charge unto thy || *holy Angels*, that they (at thine Appointment) *may pitch their Tents* round about me, for my Defence and Safety; as thou hast promised that they should do *about them that fear thy Name*. And knowing that thy Name is a § *strong Tower of*

* Psal. 121. 4. † Rev. 12. 7. || Psal. 34. 7. § Prov. 18. 10.

Defence unto all those that put their trust therein; I here recommend myself (and all that do belong unto me) unto thy Holy Protection and Custody. If it be thy blessed will to call for me in my sleep; O Lord, for Christ his sake, have mercy upon me, and receive my Soul into thy Heavenly Kingdom. And if it be thy blessed pleasure to add more Days unto my Life; O Lord, add more Amendment unto my Days; and wean my Mind from the love of the World, and worldly Vanities; and cause me more and more to settle my Conversation on Heaven, and heavenly Things. And perfect daily in me, that good work which thou hast begun, to the Glory of thy Name, and the Salvation of my sinful Soul.

O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole Church, the King, and all the Royal Family; keep them all in the sincerity of thy Truth, and prosper them in all Grace and Happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those Graces which are expedient for their Place and Calling. And be thou, O Lord, a comfort and consolation to all thy People, whom thou hast thought meet to visit with any kind of Sicknes, Cross, or Calamity. Hasten, * O Father, the coming of our Lord Jesus Christ. Make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein: And in the mean while, careful, so to † follow Christ in the Regeneration during this Life, as that with Christ I may have a Portion in the

* Rev. 6. 10. & 22, 23. † Matth. 19. 28.

^a *Resurrection of the Just*, when this mortal Life is ended. These Graces, and all other Blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy Hands, in the *name and mediation of Jesus Christ* thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee.

Our Father which art in Heaven, Hallowed be thy Name, &c.

Another shorter Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the Promises of thy Gospel, and the Examples of ^b *Peter*, ^c *Mary Magdalen*, the ^d *Publican*, the ^e *Prodigal Child*, and many other *Penitent Sinners*; that thou art so ^f *full of Compassion*, and so ready to forgive the greatest Sinners, who are ^g *heaviest laden* with Sin, at what ^h *time soever* they return unto thee with Penitent Hearts, *lamenting* their Sins, and *imploping* thy Grace: I should *despair* for mine own Sins, and be utterly discouraged, from presuming to come into thy *Presence*; considering the *hardness* of my Heart, the *unruliness* of my Affections, and the *uncleannefs* of my Conversation, by means whereof I have transgressed *all thy Laws*, and deserv'd thy ⁱ *Curse*, which might cause my *Body* to be *smitten* with some fear.

^a Luke 14. 14. ^b Luke 22. 61. ^c Luke 7. 47. ^d Luke 18. 14. ^e Luke 15. 20. ^f Psal. 103. 8. ^g Matth. 11. 28. ^h Ezek. 18. 21, 22, &c. ⁱ Deut. 27. 26. Gal. 3. 10.

ful disease, my Soul to languish with, the Death of Sin, my good Name to be traduced with scandalous Reproaches, and make mine Estate liable to all manner of Crosses and Casualties. And I confess, Lord, that thy ^a mercy is the cause that I have not been ^b long ago consumed. But, O my God, as thy mercy only staid thy Judgment from falling upon me hitherto; so I humbly beseech thee, in the ^c Bowels of the mercy of Jesus Christ, ^d (in whom only thou art well pleased) that thou wilt not deal with me ^e according to my Deserts, but that thou wouldest ^f freely and fully remit unto me all my Sins and Transgressions: And that thou wouldest ^g wash them clean from me, with the virtue of that most Precious Blood, which thy Son Jesus Christ hath shed for me. For he alone is the ^h Physitian, and his Blood only is the ⁱ Medicine that can heal my Sickness. And he is the true ^k brazen Serpent, that can cure that Poison, wherewith the fiery Serpents of my Sins have stung and Poison'd my sick and wounded Soul. And give me, I beseech thee, thine Holy Spirit, which may assure me of mine ^l Adoption, and that may confirm my Faith, encrease my Repentance, enlighten my Understanding, purify my Heart, rectify my Will and Affections; and so ^m sanctify me throughout, that my whole Body, Soul, and Spirit may be kept unblameable until the glorious coming of my Lord Jesus Christ. And now O Lord, I give thee hearty Thanks and Praise, for that thou hast this Day preserved me from all Harms and Perils, notwithstanding all my

^a Lam. 3. 23. ^b Mal. 3. 6. ^c Col. 3. 12. ^d Matth. 3. 17. ^e Psal. 28. 4. ^f Hof. 13. 5. ^g Isa. 1. 16, 18. ^h Matth. 9. 12. ⁱ 1 John 1. 7. ^k John 3. 14. ^l Gal. 4. 5, 7. ^m 1 Thess. 5. 23.

Sir

Sins and ill Deserts. And I beseech thee likewise, defend me this Night from the * *roaring Lion, which Night and Day seeketh to devour me.* Watch thou, O Lord, over me this Night, to keep me from his *Temptations* and *Tyranny*; and let thy Mercy shield me from his unappeasable Rage and Malice. And to this end, I † *commend* my self into thy Hands and Protection: Beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evil *Members*, to have Power to do unto me any Hurt or Violence *this Night*. And grant, good Lord, that whether I *sleep or wake, live or die*, I may *sleep, wake, live and die* unto thee, and to the Glory of thy *Name*, and the Salvation of my *Soul*. Lord, bless and defend all thy chosen People every where. Grant our *King* a long and happy Reign over us. Bless all the Royal Family; together with all our Magistrates and Ministers: Comfort them who are in Misery, Need, or Sicknes: Good Lord, give me Grace to be one of those || *wise Virgins*, which may have my *Heart* prepared like a *Lamp* furnished with the *Oyl of Faith*, and *light of good Works*, to meet the Lord *Jesus*, the sweet *Bridegroom* of my *Soul*, at his second and sudden coming in Glory. Grant this, good Father, for *Christ Jesus's* sake, my *only Saviour* and Mediator, in whose blessed Name, and in whose own Words I call upon thee, as he taught me.

Our Father which art in Heaven, Hallowed be thy Name, &c.

* 1 Pet. 5. 8. † Psal. 31. 5. † Matth. 25. 2.

Afterwards say :

Thy Grace, O Lord Jesus Christ; thy Love O Heavenly Father; thy Comfort and Consolation, O Holy and Blessed Spirit, be with me, and dwell in my Heart, this Night, and evermore, Amen.

Then rising up in a Holy Reverence, meditate as thou art putting off thy Clothes,

Things to be meditated upon, as thou art putting off thy Clothes.

1. **T**hat the Day is coming, when thou must be as barely ^a *unstript* of all that thou hast in the *World*, as thou art now of thy *Clothes*: Thou hast therefore here, but the use of all things, as a ^b *Steward*, for a time, and that upon *Accounts*, whilst therefore thou art trusted with this *Stewardship*, be ^c *Wise* and faithful.

2. When thou see'st thy *Bed*, let it put thee in Mind of thy ^d *Grave*, which is now the *Bed of Christ*: For *Christ* (by laying his Holy *Body* to rest Three Days, and Three Nights in the ^e *Grave*) hath *sanctified*, and (as it were) *warmed* it for the Bodies of his Saints, to rest and ^f *sleep* in, till the Morning of the Resurrection; So that now, unto the *faithful*, Death is but a sweet *Sleep*; and the *Grave* but *Christ's* ^g *Bed*, where their Bodies *rest* and *sleep* in *Peace*, until the joyful ^h *Morning* of the *Resurrection* Day shall dawn unto them.

^a Nudus in hunc mundum veni, nudus quoque abibo. ^b Luke 16. 2. ^c Matth. 24. 2. ^d Job 17. 13. Ut somnus mortis, sic lectus imago sepulchri. ^e Matth. 12. 40. ^f 1 Thess. 4. 13. ^g Isa. 57. 2. ^h Ma. 26. 20.

Let

Let therefore thy Bed-Clothes represent unto thee the mould of the Earth, that shall cover thee; thy *Sheets*, thy *Winding sheet*; thy *Sleep*, thy *Death*; thy *Waking*, thy *Resurrection*. And being laid down in thy Bed, when thou perceivest sleep to approach, say, || *I will lay me down and sleep in Peace, for thou, Lord, only makest me dwell in safety.*

Thus religiously opening every Morning thy Heart, and shutting it up again every Evening, with the *Word of God and Prayer*, as it were with a *Lock and Key*, and so beginning the Day with God's Worship, continuing it in his fear, and ending it in his favour: Thou shalt be sure to find the *Blessing of God* upon all thy Days Labours and good Endeavours; and at Night thou may'st assure thy self, thou shalt sleep safely and sweetly in the Arms of thy Heavenly Father's Providence.

Thus far of the Piety, which every Christian, in Private, ought to practise every Day. Now followeth that, which he (being a Householder) must practise Publickly with his Family.

Meditations for Household Piety.

I. IF thou be called to the Government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine own Person; unless thou cause all under thy Charge to do the same with thee. For the Performance of this Duty, God

was so well pleased with *Abraham*, that he would not hide from him his Counsel. For (saith ^a God) *I know him that he will command his Sons, and his Household after him, that they keep the way of the Lord, to do Righteousness and Judgment; that the Lord may bring upon Abraham, that he hath spoken unto him.* And *Abraham* had ^b 318 Men-Servants, which were thus *Born* and *Catechized* in his House. With whose help he rescued also his Nephew *Lot* from the Captivity of his Enemies. And Religiously valiant ^c *Joshua* protesteth before all the People, that if they all would fall away from the true Worship of God; yet that he and his House would serve the Lord. And God himself gives a special Charge to all Housholders, that they do instruct their Family in his Word, and train them up in his Fear and Service. ^d *These Words which I command thee this Day, shall be in thy Heart, and thou shalt teach them diligently unto thy Children, and shalt talk of them, when thou sittest in thine House, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.* *David* according to this Law, had so ordered his Family, ^e *That no deceitful Person should dwell in his House, but such as would serve God, and walk in his way:* And Religious ^f *Esther* had taught her Maids to serve God in Fasting and Prayer. And (the more to further thy Family in the Zeal of Religion) settle ever thy chiefest Affection on those whom thou shalt per-

^a Gen. 18. 17, 19. ^b Gen. 14. 14. ^c Josh. 24. 15. ^d Deut. 6. 6, 7.
^e Psal. 101. 6, 7. ^f Esth. 4. 16.

ceive to be best addicted to *true Religion*. This also will turn to thine own Advantage in a double Respect. First, God will the rather bless and prosper the *Labour* and Handy-Work of such godly Servants. For * *Laban perceived, that God blessed him for Jacob's sake*: And † *Potiphar saw, that the Lord made all that Joseph did, to prosper in his Hand*: Yea, When innocent ‡ *Joseph* was cast into Prison, his Keeper saw, that whatsoever he did, the Lord made it to prosper: And therefore the Keeper committed all the charge of the Prisoners into *Joseph's Hand*. Secondly, The trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every Housholder were thus Careful, according to his *Duty*, to bring up his Children and Family in the Service and Fear of God in his *own House*; then the House of God should be better filled, and the Lord's Table more frequented every *Sabbath-day*; and the Pastors publick Preaching and Labour, would take more effect than it doth. The Streets of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and Prophane Scorners of true *Piety* and Religion; *Westminster-hall* would not be so full of Contentions, wrangling Suits, and unchristian Debates: And the Prisons would not be every *Sessions* so full of Thieves, Robbers, Traitors, Murtherers. But (alas) most Housholders make no other use of their *Servants*, than they do of their *Beasts*. Whilst they may have their *Bodies* to do their Service, they care not if their *Souls* serve the Devil. Yet the

* Gen. 30. 27. † Gen. 39. 3. ‡ Gen. 39. 22, 23.

common complaint is, that *faithful* and *good* servants are scarce to be found. True; but the reason is, because there are so many *prophane* and *irreligious* Masters: For the example and instruction of a *Godly* and *Religious* Master, will make a good and a faithful servant, as may witness the examples of *Abraham*, *Joshua*, *David*, *Cornelius*, &c. who had good servants, because they were *Religious* Masters, such as were careful to make their Servants *God's* Servants.

It is the *chief* Labour and Care of most Men, to raise, and to Advance their *House*; yet let them ^a *rise up early and lie down late, and eat the Bread of Carefulness*, all will be but in vain; for *except the Lord build the House*, (that is, raise up a Family) *they labour in vain*. For God hath sealed this as an *irrevocable* Decree, that he will ^b *pour his Wrath upon the Families that call not upon his Name*: Yea, ^c *God will take the wicked, and pluck him out of his Tabernacle, and root him out of the land*, &c. Yea, when his ^d *Iniquities are full*, he will make ^e *the land to spue out every Canaanite*. Religion then, and the *service* of God in a Family, is the *best* building, and *surest* intailing of House and Land, to a *Man* and his *Posterity*: For, the ^f *Righteous Man shall inherit the Land, and dwell therein for ever*.

As therefore, if thou desirest to have the *Blessing* of God upon thy *self*, and upon thy *Family*; either before or after thy own private Devotions, call every Morning all the Family to some conve-

^a Psal. 127. 1, 2. ^b Jer. 10. 25. ^c Psal. 51. 5. ^d Gen. 15. 16.
^e Lev. 18. 25. ^f Psal. 37. 29.

nient Room; and first either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou may'st * *admonish* them of some remarkable Notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Morning Prayer for a Family.

O Lord our God and Heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all Things therein contained; we confess that we are unworthy to appear in thy Sight and Presence, considering our manifold Sins, which we have committed against *Heaven and before thee*: And how that we have been Born in Sin, and do *daily* break thy Holy *Laws* and *Commandments*, contrary to our Knowledge and Consciences; albeit that we know that thou art our *Creator*, who hast made us; our *Redeemer*, who hast bought us with the *Blood* of thine only begotten Son; and our *Comforter*, who bestowest upon us, all the good and Holy Graces, which we enjoy in our Souls and Bodies. And if thou shouldest but deal with us, as our wickedness, and unthankfulness have deserved; What other Thing might we (*O Lord*) expect from thee, but *Shame* and *Confusion* in this Life, and in the *World* to come, *Wrath* and

* *Origen* would have the Word expounded in Christian Houses. *Hom. 9. in Lev.* *Augustine* saith, That what the Preacher is in the Pulpit, the same the Householder is in the House.

everlasting *Condemnation*? Yet, O Lord, in the Obedience of thy Commandment, and in the Confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour *Jesus Christ*; we thy poor Servants, appealing from thy Throne of Justice, where we are justly lost and condemned, to thy Throne of *Grace*, (where mercy *reigneth*, to pardon *abounding Sin*;) do from the bottom of our Hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that by the vertue of the precious Blood of *Jesus Christ*, thine Innocent *Lamb*, which he so abundantly shed (*to take away the Sins of the World*) all our Sins both *Original* and *Actual*, may be so cleansed and washed from us, as that they may never be laid to our Charge, nor ever have power to rise up in Judgment against us. And we beseech thee, good *Father*, for *Christ* his Death and Passions sake, that thou wilt not suffer to fall upon us that fearful Curse and Vengeance, which thy Law hath *threatned*, and our Sins have justly deserved. And forasmuch, O Lord, as we are taught by thy Word, *that Idolaters, Adulterers, Covetous Men, Contentious Persons, Drunkards, Gluttons, and such like Inordinate Livers, shall not Inherit the Kingdom of God*; pour the Grace of thy Holy *Spirit*, into our Hearts, whereby we may be *enlightened* to see the Filthiness of our Sins, to abhor them; and may be more and more *stirred up* to live in *newness* of Life, and love of thy *Majesty*; so that we may daily encrease in the obedience of thy Word, and in a conscionable care of keeping thy Commandments,

O 3

And

And now, O Lord, we render unto thee most hearty *Thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good Measure in this Life, and given us an assur'd Hope, that thou wilt Glorifie us in thy heavenly Kingdom, when this mortal Life is ended. Likewise we thank thee for our Life, Health, Wealth, Liberty, Prosperity, and Peace : Especially, O Lord, for the Continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of *Repentance*. Also we praise thee, for all others thy Mercies bestow'd upon us ; more especially, for preserving us this Night past, from all Danger that might have befall'n our Souls or Bodies. And seeing thou hast now brought us safe to the *beginning* of this Day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this Day and evermore. Shield us, O Lord, from the Temptations of the *Devil*, and grant us the Custody of thy holy *Angels*, to defend and direct us in all our *Ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *Hands*, and Almighty *Tuition*. Lord, defend them from all *Evil*, prosper them in all *Grace*, and fill them with thy *Goodness*. Preserve us likewise this Day, from falling into any *gross Sin*, especially that whereunto our Natures are most *prone*. Set a *Watch* before the door of our *Lips* ; that we offend not thy *Majesty* by any rash or false Oaths, or by any lewd or lying Speeches. Give unto us *patient Minds*, *pure and chaste Hearts*, and all

all other Graces of thy Spirit, which thou know'st to be Needful for us; that we may the better be inabled to serve thee in Holiness and Righteousness. And seeing that all *Man's* Labour without thy Blessing is in vain, bless every one of us in our several Places and Callings, *direct thou the Work of our Hands upon us, even prosper thou our Handy-work;* (for except thou *guide* us with thy Grace, our Endeavours can have no good *Success*.) And provide for us all Things which thou, O Father, knowest to be Needful for every one of us in our Souls and Bodies this Day. And grant that we may so pass thro' the Pilgrimage of this short Life; that our Hearts being not settled upon any transitory Things, which we meet with, in the Way, our *Souls* may every Day be more and more ravished with the Love of our *Home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy Universal Church, and every particular Member thereof: Especially we beseech thee to continue the Peace and Prosperity of these Churches and Kingdoms wherein we live. Preserve and defend from all Evils and Dangers, our Gracious *King*, with all the Royal Family; multiply their Days in Bliss and Felicity, and afterwards crown them with everlasting Joy and Glory. Bless all our Ministers and Magistrates, with all Graces needful for their places; and govern *thou* them, that they may govern us in *Peace and Godliness*: And of thy Mercy, O Lord, comfort all our Brethren that are distressed, sick, or any way Comfortless, especially those who are afflicted either with an *evil* Conscience, because they

O 4

have

have sinned against thy *Word*, or for a good Conscience, because they will not sin against thy *truth*. Make the *first* to know, that not one drop of the blood of Christ, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the World. And for the other, let not, O *Lord*, thy long sufferance either too much *discourage* them, or too much *encourage* their enemies : But grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may stand best with their *comfort*, and thy *glory*. Give every one of us, grace to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These, and all other Graces, which thou, O Father, see'st to be necessary for us, and for thy whole Church, we humbly beg and crave at thy Hands : Concluding this our imperfect Prayer, in that *absolute* form of Prayer which Christ himself hath taught us, saying,

Our Father which art in Heaven, Hallowed be thy Name, &c.

After Prayers, let every one of thy Household (taking in the Fear of God such a Breakfast or refreshing

as is fit) depart: The Children to School, the Servants to their Work; every one to his Office, the Master and Mistress of the Family to their Callings, or to some honest Exercises for Recreation, as they think fit.

The Practice of Piety at Meals, and the manner of Feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*; to work a deeper Impression in thy Heart, of God's *Fatherly Providence* and *Goodness* towards thee.

Meditations before Dinner and Supper.

1. **M**editate that *Hunger* is like the Sicknes called a *Wolf*; which if thou dost not feed, will devour thee, and eat thee up: And that Meat and Drink, are but as * *Physick*, or Means which God hath ordained, to relieve and cure this natural Infirmary, and necessity of Man. Use therefore to eat and drink, rather to restrain and refresh the *weakness* of Nature, than to satisfy the Sensuality and Delights of the Flesh. Eat therefore to live, but live not to eat. A Scavenger whose Living is to empty, is to be preferred before him that liveth but to fill Privies. There is no Service so † *base*, as for a Man to be a slave to his Belly.

* Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. *Aug. l. 10. Conf.* † Major sum & ad majora genus, quam ut mancipium sum mei corporis. *Sen.*

The Apostle termeth such, *Belly-Gods*, *Phil.* 3. 19. Therefore we may boldly term them, as the Scriptures do other Idols, ^a *Gibulim*, *Dungy-Gods*, *Hab.* 2. 18, 19. 2 *Kings* 15. 12. And as no one Action makes a Man more to resemble a Beast, than eating and drinking; so the abuse of eating and drinking to *surfeiting*, *Drunkenness*, and *Spewing*, makes a Man more *vile* than a Beast.

2. Meditate on the *Omnipotency* of God, ^b who made all these Creatures of nothing: Of his *Wisdom*, who ^c feedeth so many *Infinite Creatures* thro' the universal World, maintaining all their Lives, which he hath given them, which surpasseth the wisdom of all the Angels in Heaven; and of his ^d *Clemency and Goodness*, in feeding also his ^e *very Enemies*.

3. Meditate, how many sorts of Creatures, as *Beasts*, *Fish*, and *Fowl*, have lost their Lives, to become Food to nourish thee; and how *God's Providence*, from remote Places, hath brought all these Portions together on thy Table, for thy nourishment; and how by these dead Creatures he maintains thee in *Health and Life*.

4. Meditate, that seeing thou hast so many ^f *Pledges of GOD's Fatherly Bounty, Goodness, and Mercy* towards thee, as there are *Dishes* of Meat on thy Table; Oh suffer not in such a Place, so *gracious a God* to be abused by scurrility, ribauldry, or

^a Of *Galat*, which signifies Man's Dung, as *Ezek.* 4. 15, 17. ^b *Heb.* 1. 3. ^c *Psal.* 145. 15, 16. ^d *Matth.* 5. 45, &c. ^e *Acts* 14. 17. ^f Hanc ob causam Gentiles mensas sacras & festa nominabant. *Nov.*

swearing:

swearing: Or thy ^a Fellow-brother, by disgraceful *Back-biting, Taunting, or Slandering.*

5. Meditate, how that thy Master *Jesus Christ* did never eat any Food, but first he blessed the Creatures, and gave ^b *Thanks* to his heavenly Father for the same. And after his last Supper, we read that he sung ^c *a Psalm.* For this was the Commandment of God, ^d *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the Practice of the Prophets: For, ^e *the People would not eat at their Feast, till Samuel came to bless their Meat.* And saith *Joel* to God's People; ^f *Ye shall eat and be satisfied, and praise the Name of the Lord your G O D.* This also was the Practice of the ^g *Apostles.* For, *St. Paul* in the Ship, gave *Thanks before Meat*, in the Presence of all the People that was therein. Imitate thou therefore in so holy an Action, so blessed a Master, and so many worthy Precedents that have followed him, and gone before thee. It may be, because thou hast never used to give Thanks at Meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so *Christian* a Duty. And if the *Son of God* gave his Father such great Thanks for a Dinner of ^h *Barley bread, and broiled Fish;* what Thanks should such a *sinful Man* as thou art, render unto God, for such *Variety* of good and

^a *S. Austin* had written over his Table; *Quisquis amat deus absentem rodere amicum, Hanc mentem veteram noverit esse sibi. Ps. fid. in disc. aug.* ^b *Luke* 9. 16. *Mat.* 14. 19. & 15. 26. *Mark* 6. 41. & 8. 6. *Luke* 24. 30. *John* 6. 11. ^c *Mat.* 26. 30. *Mark* 14. 26. ^d *Deut.* 8. 10. ^e *1 Sam.* 9. 13. ^f *Joel* 2. 26. ^g *Acts* 27. 35. *John* 6. 9. 11.

dainty

dainty Cheer? How many a true Christian would be glad to fill his Belly with the Morsels which thou *refusest*; and doth *lack* that which thou *leavest*? How *hardly* do others *Labour* for that which they eat, and thou hast thy Food *provided* for thee, without either *Care* or *Labour*? To conclude, if ^a *Pagan Idolaters* at their Feasts were accustomed to *praise* their false *Gods*: What a Shame is it for a *Christian*, (at his Dinners and Suppers) not to *praise* the true God, ^b *in whom we live, move, and have our Being*?

6. Meditate, that thy *Body*, which thou dost now so daintily feed, must be (thou knowest not how soon) Meat for *Worms*: ^c *When thou shalt say to corruption, thou art my Father, and to the Worm, thou art my Mother, and my Sister.*

7. Meditate, how that many a ^d *Man's Table* is made his *Snare*: So that through his Intemperance and Unthankfulness, the Meat which should Nourish his Body, kills him with a Surfeit: Infomuch, that more are killed with this ^e *Snare*, than with the *Sword*. And seeing that since the *Curse*, the use (as of all Creatures, so likewise) of Meat and Drink, is unto us unclean, till the same be ^f *sanctified* by the Word of God, and *Prayer*; and that Man liveth not by ^g *Bread only*, but by the Word of God's Ordinance; and his *Blessing*, which is called the ^h *staff of Bread*: Sit not therefore down to eat, before you ⁱ *pray*, and rise not before you give God ^k *Thanks*. Feed to

^a Dan. 5. 1, 4. ^b Acts 17. 28. ^c Job 17. 14. ^d Psal. 69. 22. ^e Gen. 3. 17. ^f 1 Tim. 4. 4, 5. ^g Matth. 4. 4. ^h Lev. 26. 26. Ezek. 4. 16, & 5. 16. ⁱ 1 Sam. 9. 13. Matth. 14. 19. Luke 24. 30. 1 Cor. 10. 16. ^k Rom. 14. 6. 1 Thess. 5. 18.

suffice

suffice ^a *Nature*, yet rise with an *Appetite*; and remember thy poor Christian ^b *Brethren*, who suffer Hunger, and want those good Things, wherewith thou dost abound.

These Things, or some of them premeditated, (if there be not a ^c Samuel present) ^d lift up with all comely reverence, thy Heart with thy Hands and Eyes, unto the Great Creator and Feeder of all Creatures, and before Meat, pray unto him thus :

Grace before Meat.

O Most gracious God, and loving Father, who feedest ^e *all Creatures* living, which ^f depend upon thy Divine *Providence*; we beseech thee ^g *sanctifie* these *Creatures*, which thou hast ordained for us: Give them vertue to nourish our Bodies, in *Life* and *Health*; and give us Grace to receive them *soberly* and *thankfully*, as from thy Hands; that so in the ^h *Strength* of these and other thy *Blessings*, we may walk in the *uprightness* of our *Hearts*, before thy Face, this Day, and all the Days of our Lives, thro' Jesus Christ, our Lord and only Saviour. *Amen.*

Or thus.

Most gracious God, and merciful Father; we beseech thee, *sanctifie* these *Creatures* to our use; make them *healthful* for our nourish-

^a Eccl. 10. 17. Luke 21. 34. ^b Neh. 5. 17. Amos 6. 6. ^c 1 Sam. 9. 13. ^d Matth. 14. 19. ^e Psal. 10. 17. ^f 1 Joel 1. 10. Psal. 147. 9. ^g 1 Tim. 4. 5. ^h 1 Kings 19. 8.

ment;

ment; and us *thankful* for all thy Blessings, thro' Christ our Lord and only Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, *in whom we live, move, and have our being*, we beseech thee bless unto thy Servants these Creatures, that in the Strength of them we may *live*, to the setting forth of thy Praise and Glory, thro' Jesus Christ our Lord and only Saviour. *Amen.*

After every Meal be careful of thy self and Family, as Job was for himself, and his Children, Job. 1. 4. lest that in the Chearfulness of eating and drinking, some Speech hath slipped out, which might be either Offensive to God, or Injurious to Man; and therefore with the like comely Gesture and Reverence give Thanks unto God, and Pray in this Manner.

Blessed be thy holy Name, O Lord our God, for these thy good Benefits, wherewith thou hast so *plentifully* at this Time *refresh'd* our Bodies: O Lord vouchsafe likewise to feed our Souls with the *spiritual Food* of thy holy Word and Spirit unto Life everlasting. Lord, defend and save thy whole Church, our gracious King, with the rest of the Royal Family. Forgive us our Sins and Unthankfulness, pass by our manifold *Infirmities*, make us all Mindful of our *last End*, and of the *Reckoning* that we are to make to thee therein, and in the mean while grant unto us *Health, Peace, and Truth,*

Truth, in Jesus Christ our *Lord* and only Saviour.
Amen.

Or thus.

Blessed be thy holy Name, (*O Lord*) for these thy good Benefits, wherewith thou hast refreshed us at this Time. *Lord*, forgive us all our Sins and Frailties: Save and defend thy whole Church, our *King* and the Royal Family; and grant us Health, Peace, and Truth, in Christ our only Saviour. *Amen.*

Or thus.

WE give thee Thanks (*O heavenly Father*) for feeding our Bodies so graciously with thy good Creatures to this temporal Life; beseeching thee likewise to feed our Souls with thy Holy Word unto Life everlasting. Defend (*O Lord*) thy Universal Church, the *King*, and the Royal Family; and grant us Continuance of thy Grace and Mercy, in Christ our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due Time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescribed in the Morning. Then in holy Imitation of our Lord, and his Disciples, sing a Psalm. But in singing of Psalms, either after Supper, or at any other Time, observe these Rules.

Rules

Rules to be observed in Singing of Psalms.

1. **B**Eware of Singing divine Psalms for an *ordinary Recreation*; as do Men of impure Spirits, who sing Holy Psalms, intermingled with *Prophane Ballads*. They are *God's Word*, take them not in thy Mouth in vain.

2. Remember to sing *David's Psalms*, with *David's * Spirit*.

3. Practice *St. Paul's Rule*, † *I will sing with the Spirit, but I will sing with the understanding also*.

4. As you sing, || uncover your Heads, and behave your selves in comely reverence, as in the Sight of God, singing to God, in God's own Words: But be sure that the *Matter* make more ** *melody* in your *Hearts*, than the *Musick* in your *Ear*: For the singing with Grace in our Hearts, is that which the *Lord* is *delighted* withal, according to that old Verse:

*Non vox, sed votum; non musica chordula, sed cor:
Non clamans, sed amans, psallit in aure Dei.*

'Tis not the Voice, but vow;

Sound Heart, not sounding String:

True Zeal, not outward shew,

That in God's Ear doth Ring.

5. Thou may'st (if thou thinkest good) sing all

* Matth. 22. 43. † 1 Cor. 14. 15. † 1 Cor. 11. 4. ** Eph. 5. 19.
Col. 3. 16.

the Psalms over in order; for all are most divine and comfortable. But if thou wilt chuse some *special Psalms*, as more fit for some *Times* and *Purposes*, and such, as by the oft usage, thy People may the *easier* commit to Memory.

Then Sing.

In the Morning, *Psalms* 3. 5. 16. 22. 144.

In the Evening, *Psalms* 4. 127. 141.

For mercy after a Sin committed, *Psal.* 51. 103.

In sickness, or heaviness, *Psal.* 6. 13. 88. 90. 91. 137. 146.

When thou art recovered, *Psal.* 30. 32.

On the Sabbath Day, *Psal.* 19. 93. 95.

In time of Joy, *Psal.* 80. 98. 107. 136. 145.

Before Sermon, *Psal.* 1. 12. 147. the 1. and 5. part of the 119.

After Sermon, any *Psalms* which concerneth the chief Argument of the Sermon.

At the Communion, *Psal.* 22. 23. 103. 111. 116.

For Spiritual solace, *Psal.* 15. 19. 25. 46. 67. 112. 116.

After Wrong and Disgrace received, *Psal.* 42. 69. 79. 140. 144.

After the *Psalms*, all kneeling down in reverent manner. (as is before described) let the Father of the Family, or the chiefest in his absence pray thus.

E

Evening

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the Foot-stool of thy Grace, acknowledging that we have inherited our Fathers Corruption, and actually in Thought, Word, and Deed, transgressed all thy holy Commandments, so that in us naturally, there dwel-eth nothing that is good: For our Hearts are full of secret Pride, Anger, Impatience, Dissembling, Lying, Lust, Vanity, Prophaneities, Distrust, *too much* Love of our selves, and the World; *too little* Love of thee, and thy Kingdom; but empty and void of Faith, Love, Patience, and every spiritual Grace. If thou therefore shouldst but enter into Judgment with us, and search out our natural Corruption, and oblige all the cursed Fruits and Effects that we have deriv'd from thence, *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy Wrath, and our Condemnation, which we have long ago deserv'd. But, good Father, for *Jesus Christ* thy dear Son's sake, *in whom only thou art well-pleas'd*; and for the Merits of that bitter Death and bloody Passion, which we believe that he hath suffered for us: Have Mercy upon us, pardon and forgive us all our Sins, and free us from the Shame and Confusion, which are due unto us for them; that they may never seize upon us to our Confusion in this Life, nor to our Condemnation in the World which is to come. And for as much as thou hast created *us* to serve thee, as all other Creatures to serve *us*: So we beseech thee inspire thy holy Spirit

into

into our Hearts, that by his Illumination and effectual working, we may have the inward sight and feeling of our Sins, and natural Corruptions; and that we may not be blinded in them, thro' Custom, as the Reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring, by the use of all good Means, to overcome and get out of them. O let us feel the Power of * *Christ's* Death, killing Sin in our mortal Bodies; and the vertue of his Resurrection, raising up our Souls to newness of Life. Convert our Hearts, subdue our Affections, regenerate our Minds, and purifie our Nature; and suffer us not to be drowned in the stream of those filthy Vices, and sinful Pleasures of this time, wherewith thousands are carried headlong to eternal Destruction; but daily frame us more and more to the † Likeness of thy Son *Jesus Christ*; that in Righteousness and true Holiness, ‖ we may so serve and glorifie thee, that living in thy *Fear*, and dying in thy *Favour*, we may, in thine appointed time, attain to the blessed Resurrection of the Just, unto eternal Life. In the mean while, O Lord, encrease our *Faith* in the sweet Promises of the *Gospel*, and our repentance from dead works, the assurance of our *Hope* in thy Promises, our *Fear* of thy name, the *Hatred* of all our Sins, and our love unto thy Children, especially those whom we shall see to stand in need of our help and comfort: That so, by the Fruits of *Piety*, and a righteous Life, we may be assured, that thy Holy Spirit doth dwell in

* Rom. 6. 6. Phil. 3. 10. † Rom. 8. 29. ‖ Eph. 4. 24.

us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of Health, Peace, Maintenance, and all other outward Things, so far forth, as thy divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all, in Things of this Life; but infinitely more merciful in the Things of a better Life; and therefore we do here from our very Souls, render unto thee all humble and hearty thanks, for all thy Blessings and Benefits bestowed upon our Souls and Bodies; acknowledging thee to be that ** Father of Lights, from whom we have received all those good and perfect Gifts*; and unto thee alone for them, we ascribe to be due all Glory, Honour and Praise, both now and evermore. But more especially, we praise thy divine Majesty, for that thou hast defended us *this Day* from all Perils and Dangers; so that none of those Judgments (which our Sins have deserved) have fallen upon any one of us. Good Lord, forgive us the Sins which this Day we have committed against thy divine Majesty, and our Brethren: And for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thing infinite Goodness and Mercy, to defend and protect us, and all that belong unto us, this Night from all dangers of Fire, Robbery, Terrors of *† evil Angels*, or any other Fear or Peril, which for our Sins might justly fall

* James i. 17. † Psal. 78. 49.

upon us. And that we may be safe ** under the shadow of thy Wings*; we here commend our Bodies and Souls and all that we have, unto thine Almighty Protection. Lord, bless and defend both us and them from all Evil. And whilst we sleep, do thou, *O Father*, who never slumbrest nor sleepest) watch over thy Children, and give a Charge to thy *† Holy Angels*, to *pitch their Tents* round about our House and Dwelling, to *guard us* from all Dangers: That sleeping with thee, we may in the next Morning be awakened by thee; and so being refreshed with moderate Sleep, we may be the fitter to set forth thy Glory in the conscionable Duties of our Callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the Tranquility of these Kingdoms wherein we live, turning from us those Plagues which the *crying Sins* of this Nation do cry for.

Preserve our Religious *King*, with the rest of the Royal Family: All our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian Brethren and Sisters, that suffer Sickness, or any other Affliction or Misery; Especially those, who any where do suffer Persecution, for the Testimony of thy *holy Gospel*, grant them patience to bear thy cross; and deliverance, when, and which way it shall seem best to thy Divine Wisdom. And, Lord, suffer us never to forget our last end, and those Reckonings, which then we must render unto thee. In Health and Pro-

* Psal. 91. 5. † Gen. 32. 2. 2 Kings 6. 16, 17. Psal. 91. 11, 12.

perity, make us mindful of Sickness, and of the evil Day that is behind, that these things may not overtake us as a * *Snare*, but that we may in good Measure, like † *wise Virgins*, be found prepar'd for the coming of *Christ*, the sweet *Bridegroom* of our Souls. And now, O Lord most holy and just, we confess that there is no Cause, why thou (who art so much displeased with Sin) shouldst hear the Prayer of Sinners; but for his sake only, who suffered for Sin, and sinned not. In the only Mediation therefore of thine eternal Son *Jesus* our Lord and Saviour, we humbly beg these, and all other Graces which thou knowest to be Needful for us, shutting up these our imperfect Requests, in that most holy Prayer, which *Christ* himself hath taught us to say unto thee,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Thy Grace, O Lord Jesus Christ; thy Love O Heavenly Father; thy Comfort and Consolation, O Holy and Blessed Spirit, be with us, and remain with us, this Night, and evermore, Amen.

Then saluting one another, as becometh *Christians*, who are the *Vessels of Grace*, and *Temples of the Holy Ghost*, let them in the Fear of God depart every one to his Rest; using some of the former private Meditations for Evening.

Thus far of the Housholders publick Practice of

* *Luke* 21. 34. † *Matth.* 25. 1, &c.

Piety with his Family every Day. Now followeth his Position of Piety with the Church on the Sabbath day.

Meditations of the true Manner of practising Piety on the Sabbath day.

A Almighty God will have himself worshipped, not only in a *private* Manner, by private Persons and Families; but also in a more *publick* sort, of all the godly joyned together in a visible Church: That by this Means he may be known not only to be the God and Lord of every *single* Person; but also of the Creatures of the whole *Universal* World.

Quest. But why do not we *Christians*, under the *New*, keep the *Sabbath* on the same *Seventh* Day, whereon it was kept under the *Old Testament*?

I answer: Because that our *Lord Jesus* (who is the * *Lord of the Sabbath*, and whom the † *Law* it self commands us to hear) did alter it from that *Seventh* Day, to this *first* Day of the Week; whereon we keep the *Sabbath*. For the holy Evangelist notes; That our Lord came into the midst of the Holy Assembly on the two first Days of the two Weeks immediately following his Resurrection, and then *blessed* the Church, || *breathed* on the Apostles the *Holy Ghost*, and gave them the Ministerial Keys, and Power of binding and remitting Sins. And so it is most Probable

* *Matth. 23. 2.* † *Deut. 10. 19. 19.* ‡ *John. 20. 22.* and 23.

he did in a *solemn* manner every first Day of the Week, during the forty Days he continued on Earth, between his *Resurrection* and *Ascension* (for the fiftieth Day after, being the first Day of the Week, the Apostles were assembled) during which time he gave Commandments unto the Apostles, and * *spake unto them those Things which appertain to the Kingdom of God*, that is, instructed them, how they should throughout the Churches (which were to be Converted) *change the Sabbath to the Lord's Day*; the bodily Sacrifices of Beasts, to the Spiritual Sacrifices of Praise, Prayer, and contrite Hearts; the † Levitical Priesthood of the Law, to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Passover, to Baptism and the Lord's Supper, &c. as may appear by the like phrase, *Acts* 19. 8. and *Acts* 28. 23. *Col.* 4. 11. put for the whole *summ* of Paul's Doctrine, by which were wrought all these changes, where it took Effect. So that as Christ was Forty Days instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law; so he continu'd forty days † teaching his Disciples in Sion, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those Forty Days, Christ appointed what Ministers

* *Acts* 1. 2, 3. Cyril bids us note, That St. John doth not simply set down the manner of Christ's appearing unto Thomas, but also the Circumstance of the time (*post dies Octo*) whence he concludes thus, *Diem igitur octavam Dominicam diem esse necesse est.* Cyril. in Johan. lib. 12. cap. 28. † *Heb.* 2. 1. 11. 13. † *Eph.* 4. 8. 11. 12.

should

should teach, and how they should govern his Church to the World's end; it is not to be doubted, but that within those forty Days he likewise ordained on what Day they should keep their *Sabbath*, and ordinarily do the Works of their Ministry; especially seeing that under the Old Testament, God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the Time, as well as the Matter of his worship. Neither is it a Thing to be omitted, that the Lord, ^a who hath Times and Seasons in his own Power, appointed the first Day of the Week, to be the very Day, ^b wherein he sent down from Heaven the *Holy Ghost* upon the Apostles; so that upon that Day they first began, and ever after continued the publick exercising of their Ministry, in the ^c preaching of the Word, the ^d Administration of the Sacraments, and the ^e loosing of the Sins of Penitent Sinners. Upon these and the like Grounds, *Athanasius* plainly affirmeth, that the *Sabbath* Day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lord's Supper*, because it was Instituted of the Lord, for the remembrance of his Death: So the Christian *Sabbath* is called the *Lord's Day*, because it was ordained of the Lord, for the Memorial of his *Resurrection*. And as the Name of the ^h Lord, ho-

^a Acts 1. 7. ^b Acts 2. 1, &c. ^c Acts 2. 1, 4. ^d Acts 2. 38, 41, 42. ^e Acts 2. 38. ^f *Athan. in frontispicio hom. de sent. & Rev. 1. 10.* The Scripture of the New Testament, gives not this honourable Title to any Thing, but only to the blessed Sabbath, and Holy Supper. For as he substituted the Lord's Supper instead of the Passover, so did he the Lord's Day, in the Jewish Sabbath's Room, 1 Cor. 11. 16.

poureth

noureth the *one*, so doth it the other: And as the Lord of the Sabbath, by his *Royal Prerogative*, and *Transcendent Authority*, could, so he had also Reason to change, the Holy Sabbath from the Seventh Day to *this*, whereon we keep it. For as concerning the Seventh Day, which followed the Six Days, wherein God finished the Creation; there was no such *precise* Institution, or Necessity of sanctifying it perpetually, but such, as by the same Authority, or upon *greater Reason and Occasion*, it might very well be changed and altered unto *some* other Seventh Day. For the Commandment doth ^a not say, Remember to keep holy *the Seventh Day, next following the Sixth Day of the Creation*, or this, or that Seventh Day: But indefinitely, remember that thou keep holy ^b a Seventh Day. And to speak properly, as we take a Day for the *Distinction of time*, called either a day *natural*, consisting of 24 Hours, or a day *artificial*, consisting of 12 hours, from sun-rising to sun setting; and without consider the Sun *standing still* at noon, in ^c *Joshua's* time, the space of a whole Day; and the Sun ^d *going back* Ten Degrees, (*viz.* Five Hours, almost half an artificial Day) in *Ezekiah's* time; the Jews themselves could not keep their Sabbath upon that *precise* and just *Distinction of time*, called at the first, the Seventh Day from the Creation.

Add hereunto, that in respect of the ^e Diversity of *Meridians*, and the *unequal rising and setting* of

^a Wolphii Chronolog. de Temp. l. 2. cap. 1. p. 92. ^b Legis substantia est sex diebus, terrenis negotiis incumbere; septimâ, divino cultui dare operam. ^c Josh. 10. 12, 13. ^d 2 Kings 19. 35. ^e Christoph. Helvic. Syll. cont. Theol. cum Judæis c. de Sab.

the Sun, every Day varieth in some Place a *quarter*, in some *half*, in others a *whole* Day: Therefore the *Jewish* seventh Day cannot precisely be kept at the *same instant* of time, every where in the World.

Now our Lord Jesus having Authority as ^a *Lord* over the *Sabbath*, had likewise now far greater reason and occasion to translate the Sabbath from the *Jewish* seventh Day, unto the First Day whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the Dead, there is wrought ^b *a new spiritual Creation* of the World; without which all the Sons of *Adam* had been turned to everlasting *Destruction*, and all the Works of the first Creation had ministered no *Consolation* unto us.

2. And in respect of this new spiritual Creation, the Scripture saith, That ^c *old Things are passed away*, and all Things are become new; ^d *new Creatures*, ^e *new People*, ^f *new Men*, ^g *new Knowledge*, ^h *new Testament*, ⁱ *new Commandment*, ^k *new Names*, ^l *new Way*, *new Song*, ^m *new Garment*, ⁿ *new Wine*, *new Vessels*, ^o *new Jerusalem*, ^p *new Heaven*, and a *new Earth*. And therefore of necessity there must be instead of the old, a *new* || Sabbath Day, to honour and praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament.

3. Because that on this Day, *Christ* rested from

^a Matth. 12. 8. ^b Isa. 65. 17, &c. and 66. 22. Phil. 30. 1. & 1 Cor. 5. 17. ^c Gal. 6. 15. & 1 Pet. 2. 10. ^d Eph. 4. 24. ^e Col. 3. 10. ^f Matth. 26. 18. ^g John 12. 14. ^h Rev. 2. 17. ⁱ Heb. 10. 10. ^j Rev. 1. 9. ^k Luke 5. 36, 37. ^l Rev. 21. 1. ^m 2 Pet. 3. 13. ⁿ Isa. 66. 22. ^o Heb. 4. 9.

all the Sufferings of his *Passion*, and finished the glorious Work of our *Redemption*. If therefore the *finishing* of the Work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserv'd a Sabbath for to solemnize the memorial of so great a Work, to the honour of the Workers, and therefore God calls it *a mine holy Day*: Much more doth the *new Creation* of the World, effected by the Resurrection of *Christ*, (whereby ^b *he mightily declared himself to be the Son of God*) deserve a Sabbath, for the perpetual Commemoration thereof, to the Honour of *Christ*, and therefore is worthily called the *Lord's Day*. For, as the deliverance out of the Captivity of *Babylon*, being greater, ^d took away the *Name* from the Deliverance out of the bondage of *Egypt*: so the *day* whereon *Christ* finished the *Redemption* of the World, did more justly deserve to have the Sabbath kept on it, then on that Day, whereon God ceased from *creating* the World. As therefore in the *Creation*, the first Day wherein it was finished, was consecrated for a *Sabbath*: So in the time of *Redemption*, the first Day wherein it was perfected, must be dedicated to a holy rest; but still a seventh Day kept, according to God's Moral Commandment. The *Jews* kept the *last Day* of the Week, beginning their *Sabbath* with the *night*, when God rested: But *Christians* honour the Lord *better*, on the *first Day* of the Week, ^e beginning the *Sabbath* with the *Day*, when the Lord *arose*. They kept their *Sabbath* in remembrance of the World's

^a Isa. 58. 13. ^b Rom. 1. 4. ^c Rev. 1. 10. ^d Jer. 23. 7, 8. ^e Gen. 2. 3. Lev. 23. 32. Neh. 13. 19. ^f Math. 28. 1. ^g Acts 20. 7, 11.

Creation:

Creation : But Christians celebrate it in *Memorial* of the World's *Redemption* : Yea, the *Lord's Day*, being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *Old*, and redeeming of the *New World*.

As therefore under the *Old Testament*, God, by the *Glory* consisting of * *seven Lamps*, *seven Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath's rest* : So under the *New Testament*, Christ, the true *Light of the World*, appeareth in the † *midst of the seven Lamps*, and *seven Golden Candlesticks*, to put us in mind to honour our Redeemer, in the *Light of the Gospel*, on the *Lord's seventh Day of rest*. And seeing the *Redemption*, both for *Might and Mercy*, so far exceedeth the *Creation* ; it stood with *Great Reason*, that the *Greater Work* should carry the *Honour* of the *Day*. Neither doth the *Honourable Title* of the *Lord's Day* diminish the *Glory* of the *Sabbath* ; but rather being added, *augments* the *Dignity* thereof ; as the Name *Israel*, added unto ‖ *Jacob*, made the *Patriarch* the more *Renowned*.

The reason taken from the example of *God's resting* from the work of the *Creation* of the *World*, continued in force, till the *Son of God* ceased from the work of the *Redemption* of the *World*, and then the *former* gave place to the *latter*.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first Day* of the *Week*.

For, first, in the *110 Psalm* which is a *Prophe-*

* *Exod. 25:31.* † *Rev. 1:13.* ‖ *Gen. 32:28.*

cy of *Christ*, and his Kingdom; it is plainly foretold, that there should * *be a solemn Day of assembling, wherein all Christ's People should willingly come together in the Beauty of Holiness.* Inſomuch that *no Rain (of Peace) ſhall be upon thoſe † Families, that in that Feaſt will not go up to Jeruſalem (the Church) to worſhip the King, the Lord of Hoſts.* Now on what Day this Holy Feaſt, and Aſſembly ſhould be kept; *David ſheweth plainly, in Pſal. 118.* which was a Prophecy of *Chriſt*, as appears, *Matth. 21. 42. Acts 4. 11. Ephes. 2. 20.* as alſo by the conſent of all the *Jews*, as *Jerome* witneſſeth. For, ſhewing how *Chriſt* by his Ignominious Death, ſhould be as a *Stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Reſurrection, ſhould become the chief Stone of the Corner:* He wiſheth the whole Church to keep Holy that Day, whereupon *Chriſt* ſhould effect this wonderful work, ſaying, *¶ This is the Day which the Lord hath made, let us rejoyce and be glad in it.* And ſeeing that upon this Day, that which *Peter* ſaith of *Chriſt*, appeareth to be true, *That God made him both Lord and Chriſt, Acts 2. 36.* Therefore the whole Church under the New Teſtament, muſt celebrate the *Day of Chriſt's Reſurrection.* ** *Rabbi Bachy* alſo ſaw by the Fall of *Adam* on the ſixth Day, that on the ſame Day *Meſſias* ſhould finiſh the work of *Man's Redemption*; And alluding to the Speech of *Boaz* to *Ruth*, ſleep unto the Morning, that *Meſſias* ſhould reſt in his Grave all their Sabbath Day. And he gathereth from that Speech, *Gen. 1. on*

* Pſal. 122. 3. † Zech. 14. 27. ‡ Pſal. 118. 24. ** Zech. upon Gen. ſol. 21. H. Broughton Require of Conſent. p. 50, 51.

the first Day, *Let there be Light*, that the *Messias* should rise on the first Day of the Week, from Death to Life, and cause the spiritual Light of the Gospel to enlighten the World, that lay in the shadow of Darknes and Death. The Hebrew Author of the Book called, * *Sedar Olam Rabbi*, cap. 7. recordeth many memorable Things, which were done upon the first Day of the Week, as so many Types, that the chief Worship of God should (under the New Testament) be celebrated upon this Day. As, that on this Day the Cloud of God's Majesty first sat upon his People. Aaron and his Children first executed their Priesthood: God first solemnly blessed his People. The Princes of his People first offered publicly unto God. That it was the first Day, wherein Fire descended from Heaven. The first Day of the World, of the Year, of the Month, of the Week, &c. All shadowing, that it should be the first and chief holy Day of the New Testament. † St. Augustine proveth by divers Places, and Reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did foresee and know, that our Lord's Day was shadowed by their Eighth Day of Circumcision. And that the Sabbath should be changed from the Seventh Day, to the Eighth, or first Day of the Week. And Justinus out of Cyprian saith, that Circumcision was commanded on the Eighth Day, as a Sacrament of the Eighth Day when Christ should arise from the Dead. The Council of Toledo affirm,

Ex H. Wottoni Discor. de Temp. lib. 2. cap. 2. † Aug. Epistol. ad Romanos 229. c. 8. † Sacramentum hoc factum est illius officii, quo Dominus circumcitur ad justificationem nostram, et ex hoc fit et signum Cyprianus, 1. 3. Epist. 10. Item in Gen. 27. 22.

that

that *Eſay Propheſied of the keeping of the Sabbath upon the firſt Day of the Week.* If this Myſtery was ſo clearly ſeen by the Fathers, under the ſhadows of the *Old Teſtament*: Sure, the God of this World hath deeply blinded their Minds, who cannot ſee the Truth thereof under the * ſhining Light of the Goſpel. Therefore this change of the Sabbath Day, under the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the *Old Teſtament.*

5. According to their *Lord's* Mind and Commandment, and the direction of the *Holy Ghoſt* (which alway aſſiſted them in their *Minifterial Office*) the Apoſtles in all the Chriſtian Churches (which they planted) *Ordained*, That the Chriſtians ſhould keep the Holy Sabbath upon that ſeventh Day, which is the *firſt Day of the Week*; † *Concerning the gathering for the Saints, as I have Ordained in the Churches of Galatia, ſo do ye alſo. Every firſt Day of the Week, &c.* || *when ye come together in the Church* (being the Lord's Day) *to eat the Lord's Supper,* ** *to remember and ſhew the Lord's Death till he come, &c.* In which Words note,

1. That the *Apoſtle Ordained* this Day to be kept Holy. Therefore a divine Inſtitution.

2. That the Day is named the *firſt Day of the Week*; Therefore not the *Jewiſh* ſeventh, or any other.

* 2 Cor. 4. 4. † 1 Cor. 16. 1, 2. || The Syriack Translation hath, *Quum congregamini non, ſicut juſtum eſt, in die Domini noſtri comeditis & bibitis.* The Arabian Translation alſo hath thus: *Non benedicitis & bibitis, prout verè diebus Domini noſtri debet.* And ſays witneſſeth, That in one ancient Greek Copy, there is read, *τὸν κυριακόν*, the Lord's Day, added to every *ſabb Day, &c.* ** 1 Cor. 11. 20, 25, 26.

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3. Every

3. Every first day of the week which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth; and he settled one uniform order in all the Churches of the Saints: Therefore it was universal.

5. That the exercises of this day were * Collections for the poor (which appears by Acts 2. 42. and Justin Martyr's Testimony, Apolog. 2.) which were gathered to the holy Assembly after Prayer, preaching of the Word, and Administration of the Sacraments: Therefore it was spiritual.

6. That he will have the Collection (though necessary) removed, against his coming; lest it should hinder his preaching: But not their holy meeting on the Lord's day; for it was the time ordained for the publick worship of the Lord; which argueth a necessity.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but † what he had received of the Lord. Insomuch that he chargeth them, that || If any Man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: Therefore to keep the Sabbath on that day, is the very Com-

* As the phrase of breaking of bread, comprehendeth all other Exercises of Religion, Acts 20. 7. So this phrase of laying by in store, comprehendeth all the other Exercises of the Sabbath: And why should the Apostle require the Collections to be made on the first day of the Week, but because that on this day the holy Assembly was held in the Apostles time? † 1 Cor. 4. 23. || Cor. 14. 37.

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mandment

commandment of the Lord. And how can he be either a true Prophet, or have any Grace of God's Spirit in his Heart, who seeing so clearly the Lord's-day to have been instituted and ordain'd by the Apostles, will not acknowledge the keeping Holy of the Lord's-day, to be a *Commandment* of the Lord?

The *Jews* confess this *change* of the Sabbath to have been made by the Apostles, *Peter Alphon. in Dialog. contra Judeos, tit. 12.* they are therefore more blind and sottish than the *Jews*, who prophane-ly deny it.

At * *Troas* likewise St. Paul, together with Seven of the chief Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the *first Day* of the Week, in praying, preaching, and receiving the *Lord's-Supper*.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach; but *the Disciples being come together to break Bread upon the first Day of the Week*, that is, to be partakers of the holy Communion, at what time the Lord's Death was by the preaching of the Word shew'd, *1 Cor. 18. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who are call'd Disciples, *Acts 11. 26.* But at *Philippi*, where as yet there were no Disciples, *Paul* is said to go on their Sabbath-day to the place where the *Jews* and their Profelytes were wont to pray, and there preached unto them, *Acts 16. 12, 13.* So

* *Acts 20. 4, 5. &c.*

that it is as clear as the Sun, that it was the Christians usual manner, to * pass over the Jewish seventh Day, and to keep the Sabbath, and their holy meetings on the first Day of the Week. And why doth St. John call this the Lord's day, but because it was a Day known to be generally kept holy, to the honour of the Lord Jesus (who rose from Death to Life upon that Day) throughout all the Churches which the Apostles planted? Which St. John call'd the † Lord's-day, the rather to stir up Christians to a thankful remembrance of their Redemption, by Christ's Resurrection from the Dead. And with the Day, the Blessing of the Sabbath is likewise translated to the Lord's-day: Because that all the Sanctification belonging to this || new World is in Christ, and from him convey'd to Christians. And because there cannot come a greater Authority, than that of Christ and his Apostles; nor the like cause, as the new Creation of the World; Therefore the Sabbath can never be altered from this Day, to any other, whilst this World lasteth. Add hereunto, how the Scripture noteth, that in the first planting and settling of the Church, nothing was done, but by the special order and direction of the Apostles, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. 1 Tim. 5. Acts 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

To sanctify then the Sabbath on the seventh Day,

* Acts 21. 4. &c. † Rev. 1. 10. *Not Christianus*, &c. It is the manner of Christians, to call it the Lord's-day. *Bed. in Luc. cap. 24.* || Heb. 2. 5.

is not a Ceremonial *Law* abrogated, but the moral and perpetual Law of God *perfected*. So that the same *perpetual* Commandment, which bound the *Jews* to keep the Sabbath on *that* seventh day, to celebrate the *World's Creation*; binds *Christians* to solemnize the Sabbath on this seventh day, in memorial of the *World's Redemption*: For the fourth Commandment, being a *Moral* Law, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the Commandments, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the *Law*; by how much we (in Baptism) have made a more *special Covenant* with God, to keep his Commandments; and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *moral* and *perpetual*, may plainly appear by these Reasons.

Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.

1. **B**Ecause all the Reasons of this Commandment, are moral and perpetual: And God hath bound us to the obedience of *this* Commandment, with more forcible Reasons than to *any* of the rest. First, because he did foresee, that irreligious men would either more carelessly *neglect*, or more boldly *break* this Commandment, than any other. Secondly, because that in the *practice* of *this* Commandment, the *keeping* of all the other con-

consisteth : Which makes God so often complain, that all his *Worship* is neglected or overthrown, when the *Sabbath* is either ^a neglected or transgressed. It would make a Man amaz'd (saith Mr. ^b *Calvin*) to consider how oft, and with what *zeal and protestation*, God requireth all (that will be his *People*) to sanctify the seventh Day : Yea, how the *God of Mercy* punisheth the breach of this Commandment with Death ; as tho' it were the summ of his whole Honour and Service.

And it is certain, That he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any of the other Commandments ; so he may do it, without discredit of his reputation, or danger of Man's Law. Therefore God placed this Commandment in the midst of the Two Tables ; because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the *Sabbath*, is the Mother of all Religion, and good Discipline in the Church. Take away the *Sabbath*, and let every Man serve God *when* he listeth ; and what will shortly become of Religion, and that ^c *Peace and Order*, which God will have to be kept in his Church ? The *Sabbath day* is God's *Market-day*, for the Week's Provision ; wherein *He* will have us to come unto *him*, and ^d *buy of him*, without *Silver or Money*, the Bread of Angels, and *Water of Life*, the *Wine of the Sacrament*, and *Milk of the Word* to

^a Jer. 15. 22. Ezek. 20. 19, 20, 21, 24. & 23. 38. Neh. 9. 4. ^b Ex Bodin. de Republ. l. 4. c. 2. ^c 1 Cor. 14. 33, 40. ^d Isa. 55. 1, 2.

feed our Souls; * *tryed Gold*, to enrich our Faith; precious *Eye-salve*, to heal our spiritual Blindness; and the *white Rayment* of Christ's Righteousness, to cover our filthy Nakedness. He is not far from true *Piety*, who makes Conscience to keep the Sabbath-day; But he who can *dispense* with his Conscience to break the Sabbath for his own profit or pleasure, his *heart never yet felt, what either the fear* of God, or true Religion meaneth. For, of this Commandment may that Speech of St. James be verified: *He that faileth in one, is guilty of all.* Seeing therefore, that God hath *fenced* this Commandment with so many *moral* Reasons, it is evident, that the Commandment it self is *moral*.

2. Because it was commanded of God to *Adam* in his *Innocency*: Whilst (holding his Happiness, not by Faith in *Christ's Merits*, but by Obedience to God's Law) he *needed* no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a Seventh day cannot be simply a Ceremony, but an essential Part of God's Worship, enjoined unto Man, when there was but one condition of all Men. And if it was necessary for our * *first Parents* to have a Sabbath-day, to serve God in their *Perfection*; much more need their *Posterity* to keep the Sabbath in the state of their *Corruption*. And seeing God himself kept this Day holy, how can that Man be holy, that doth *wilfully* prophane it.

3. Because it is one of the Commandments which God spake with his Mouth, and twice ^d wrote with his own Fingers in Tables of Stone, to signi-

* Rev. 1. 18. ^b James 2. 10. ^c Gen. 2. 3. ^d Exod. 34. 1, &c.

fic their Authority and Perpetuity. All that God wrote, were *moral* and *perpetual* Commandments, and those are reckoned ^a *Ten* in number. If this were now but an abrogated Ceremony, then there were but *Nine* Commandments. The Ceremonial that were to be *abrogated* by Christ, were written all by ^b *Moses*. But this of the Sabbath, with the other Nine, written by God himself, were put in to the Ark: ^c *No* ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

4. Because Christ professeth, ^d *that he came not to destroy the Moral Law*: And that the *least* of them should not be *abrogated* in his Kingdom of the *New Testament*: Inasmuch, that ^e *whosoever breaketh one of the least of these Ten Commandments, and teacheth Men so, he should be called the least in the Kingdom of Heaven*; that is, he should have no place in his Church. Now the moral Law commandeth one Day of seven to be perpetually kept a Holy Sabbath. And Christ himself *expressly* mentioneth the keeping of a Sabbath among his Christians, at the destruction of *Jerusalem*, about 42. Years after his Resurrection. By which time, all the ^f *Mosaicall* Ceremonies (except eating of blood, and things strangled) were by a publick Decree of all the Apostles *quite abolished*, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, ^g *to pray that their flight be not in the Winter*.

^a Deut. 4. 13. ^b Deut. 4. 2. ^c 1 Kings 8. 9. Heb. 9. 4. ^d *March 2. 17.* ^e Verse 19. ^f Acts 15. 10, 20, 21, 24, 28. ^g *March 24. 20.*

ter, nor on the Sabbath-day. Not in the Winter; for that (by reason of the foulness of the Ways and Weather) their flight should be more *painful* and *troublesome* unto them: Not upon the *Sabbath*, because it would be more *grievous* to their Hearts, to spend *that Day* in toying to save their *Lives*, which the Lord had commanded to be spent in *holy Exercises*, to comfort their *Souls*. Now if the sanctifying of the Sabbath on this Day had been but *ceremonial*; it had been no Grief to have fled on *this Day*, any more than any *other Day* of the Week. But in that *Christ* doth tender so much this fear and grief of being driven to *fly on the Sabbath-day*; and therefore wisheth his to pray unto God to *prevent* such an occasion: He plainly demonstrates that the *observation* of the Sabbath is no abrogated Ceremony, but a Moral Commandment, confirmed and established by Christ among Christians. If you would know the Day whereupon Christ appointed Christians to keep the *Sabbath*, St. *John* will tell you, that it was on the *Lord's day*, Rev. 1. 10. If you will know on what Day of the Week that was, St. *Paul* will tell you, that it was on every *first Day* of the Week, 1 Cor. 16. 1.

As *Christ* admonish'd, so *Christians* pray'd, and according to their Prayers, God (a little before the Wars began) warn'd by an * *Oracle*, all the *Christians in Jerusalem*, to depart thence, and to go to *Pella*, a little Town beyond *Jordan*; and so to escape the Wrath of God, that should fall upon that

* *Euseb. Hist. Eccl.* 3. c. 5. It is probable that this Oracle was that Voice (*Migremukhinc*) which, with an Earthquake was heard by night in the Temple; mention'd by *Josephus de bello Judaico*, 1. 7. c. 12.

City and Nation. If then a Christian should not without *grief of Heart*, fly for the *safety* of his Life on the *Lord's day*; with what *joy* or *comfort* can a true Christian *neglect* the holy *Exercises* of God's Worship in the *Church*, to spend the greatest part of the *Lord's-day* in prophane and carnal Sports, or servile Labour? And seeing the Destruction of *Jerusalem*, was both a *Type*, and an assurance of the Destruction of the *World*; who seeth not, but that the holy *Sabbath* must continue till the very end of the *World*?

5. Because that all the *Ceremonial Law* was enjoy'd to the *Jews only*, and not to the *Gentiles*: But this Commandment of the holy *Sabbath*, (as Matrimony) was instituted of *God*, in the state of *Innocency*, when there was but one State of all Men, and therefore enjoy'd to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded, to *constrain all Strangers* (as well as their own *Subjects*, and *Family*) to observe the holy *Sabbath*, as appears by the fourth Commandment, and practice of *Nehemiah*. All the *Ceremonies* were a *Partition-wall* to separate *Jews* and *Gentiles*: But seeing the *Gentiles* are bound to keep this Commandment, as well as the *Jews*; it is evident that it is no *Jewish Ceremony*. And seeing the same Authority is for the *Sabbath*, that is for *Marriage*; a Man may as well say, that *Marriage* is but a *Ceremonial Law*, as the *Sabbath*. And remember, that whereas *Marriage* is term'd but *once* the *Covenant of God*; because

* Matth. 24. 35. b Isa. 56. 6. c Neh. 13. 19, &c. d Eph. 2. 14. e Prov. 2. 17.

instituted

instituted by God in the ^a *beginning*: The Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the *same* beginning, both of *Time, State and Perpetuity*: Therefore not Ceremonial.

6. The *Corruption* of our Nature found in the ^b *manifest opposition* of wicked Men, and in the *secret unwillingness* of good Men to sanctify *sincerely* the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is *spiritual and moral*.

7. Because that as God by a *perpetual* Decree, made the ^c *Sun*, the *Moon*, and ^d *other Lights* in the *Firmament* of Heaven, not only to divide the *Day from the Night*, but also to be for ^e *Signs* and for ^f *Seasons*, and for ^g *Days*, and for ^h *Years*: So he ordained in the *Church* on Earth, the holy Sabbath to be not only the *appointed Season*, for his solemn Worship; but also the *perpetual rule, and measure of Time*. So that as Seven Days make a *Week*, Four *Weeks* a *Month*, twelve *Months* a *Year*; so Seven *Years* make a *Sabbath of Years*; Seven *Sabbaths* of Years, make a *Jubilee*; eighty *Jubilees*, or Four Thousand Years, or after *Ezekiel*, Four thousand Cubits, the whole time of the *Old Testament*, till Christ by his *Baptism* and *Preaching*, began the state of the *New Testament*. Neither can I here

^a Mat. 19. 6, 8. ^b Nitimur in vetitum, *Hor.* ^c Gen. 1. 12. ^d Job 9. 9. & 38. 31. Amos 5. 8. ^e To distinguish 'twixt Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. ^f *Modum. Sig.* Sacred times appointed for God's Holy Worship, having special Significations and Promises. ^g One of the Seven Days of the Week from the other. ^h *Solar, Sabbatharian and Jubilee.* Exod. 13. 11, 12.

pass over without admiration, how the Sacrament of *Circumcision* continu'd in the Church Thirty-nine *Jubilees* from *Abraham*, to whom it was first given, unto the *Baptism* of *Christ* in *Jordan*; Which was just so many *Jubilees* (after * *Bucholcers's* account) as the World had continued before from *Adam* to the Birth of *Abraham*. *Moses* began his Ministry in the Eightieth Year of his Age: *Christ* enters upon his Office in the eightieth *Jubilee* of the World's Age: *Joseph* was Thirty Years old, when he began to rule over *Egypt*, *Gen.* 4. 1. 46. and the *Levites* began to serve in the Tabernacle at Thirty Years old; so *Christ* likewise to answer these Figures, began his Ministry in the Thirtieth *Jubilee* of *Moses*, and when he began to be Thirty Years of Age, *Luke* 3. 23. In the midit of *Daniel's* last week; and so (continuing his Ministry on Earth Three Years and a half) finished our Redemption, and *Daniel's* Period, by his innocent Death upon the Cross. The most of all the great *Alterations*, and strange *Accidents*, which fell out in the Church, came to pass either in a *Sabbatical* Year, or in a Year of *Jubilee*, for Example:

The † *Seventy Weeks* of *Daniel* beginning the First Year of *Cyrus*, and the 3439th Year of the World, contain so many *Years*, as the World did *Weeks* of *Years* unto that time; And so many *Weeks* of *Years*, as the World had lasted *Jubilees*. *Daniel's* *Seventy Weeks* of *Years*, contain four hundred and

* *Index. Chr. apud Ann. Mundi. 1998.* † After *M. Rel. Pmt.* his computation. *Treatise of the last decaying Age of the World*, published *Anno Dom. 1660.* *R. Pmt.* *Treat. of the last Age*, p. 17.

ninety single years: The world before that time four hundred and ninety *weeks*, or *Sabbaths* of years: *Daniel's* period seventy *Weeks*. The world's seventy *Jubilees*: So that to comfort the Church for their seventy years Captivity, which they had now according to ^a *Jeremy's* Prophecy, endured in *Babylon*; *Gabriel* tells *Daniel*, that at the end of seventy weeks, or *Sabbaths of years*; that is seventy times seven years, or four hundred and ninety years, their eternal redemption from Hell, should be effected by the death of Christ, as sure as they were now redeemed from the Captivity of *Babylon*. This period of *Daniel*, containing seventy *Sabbaths*, or ten *Jubilees* of years began at the first *Liberty* granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians*, mention'd, *Ezra*. 1. 1. and ends just at the time that Christ dy'd upon the Cross. From the Death of *Christ*, or the last end of *Daniel's* Weeks to the Seventy and one year of *Christ*, the World is measur'd by Seven ^b *Seals*, or Seven *Sabbaths* of Years, making one compleat *Jubilee*. From the end of those Seven *Seals*, the World is measur'd to her end by ^c Seven Trumpets, each containing Two hundred and forty Years (as some conjecture, about Four hundred and forty Years hence the truth will appear:) *Enoch*, the seventh from *Adam*, having liv'd so many Years, as there are Days in the Year, Three hundred sixty-five was translated of God in a *Sabbatical* year. ^d *Moses* the seventh from *Abraham*, as another *Enoch*, u

^a Jer. 25. 11, 12. ^b Rev. 5. 1. ^c Rev. 8. 2. & 9. 7. Napier on the Apoc. Proposition 6, 8, 9. and his Resolution. ^d Pont. Of the last age of the World, page 12. Buchol. 2. Index Chr.

buried of God, but born in a *Sabbatical* year of the World, two thousand three hundred and seventy seventh year since the Flood (after ^a *Broughton's* Computation) is saved, as a new *Noah* in a Reed *Ark*, and lived *Builder* of the Church, so long as *Noah* was building the *Ark*, one hundred and twenty years. The promise was made to *Abraham* in a *Sabbatical* year, being the two thousand and twenty third year of the World. The sixth year of *Joshua*, being two thousand five hundred years from the Creation of the World, wherein the land was possessed, and divided among the children of *Israel*, was a *Sabbatical* year, and the ^b fiftieth *Jubilee* from the Creation of the World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaan's* possession to the *Israelites* by *Joshua*, to the opening of the *Kingdom of Heaven* to all Believers by *Jesus*. And so carrieth the Church of the *Jews*, by a ^c joyful stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*. For *Christ* at the end of *Moses's* thirty *Jubilees*, and the beginning of the thirtieth year of his Age, at his Baptism openeth *Heaven*, and gives the clearest *Vision* of the blessed *Trinity*, that was seen since the World began. And by the silver-*Trumpet* of his *Gospel* proclaims, according to the *Prophecie* of ^d *Esay*, eternal *Redemption* to all that repent and believe in him.

^a *Broughton's* concent. *A. M.* 1430. *Deut.* 32. 4. *Pont. ibid.* & *Sca- liger*, *Buchol.* ^b *Pont.* p. 21. *Buch. Chro. Apud A. M.* 2500. *Jubilee* some derive of trumpets or Rams-horns, wherewith the *Jubilee* was sounded: Others from *Jubal* a stream, because they carry us to the death of *Christ*, the Author of our eternal rest and joy. ^c *Isa.* 61. 1. *Luke* 4. 18. And

And the Year of our Saviour Christ's Birth, being the Three thousand nine hundred and forty eighth of the World, was at the end of a *Sabbatical Year*, and the * Five hundred and sixty fourth *Septenary* of the World. *Moses* maketh the common Age of all Men, to be *ten times seven*, *Psal.* 90. and every *seventh Year*, commonly produceth some notable † change or accident in Man's Life: And no wonder; for, *as Hippocrates* affirmeth, a Child in his Mother's Womb, on the seventh Day, of his Conception, hath all his *Members* finish'd, and from that Day groweth to the perfection of Birth; which is always either the ninth or seventh Month. At Seven Years old the Child *casts his Teeth*, and receives new. And every seventh Year after, there is some alteration or change in Man's Life, especially at *nine times seven*, the *Climacterick Year*, which by Experience is found to have been fatal to many of those Learned || Men, who have been the chiefest Lightes of the World: And if they escap'd that Year, yet most of them have departed this Life in a *septenary Year*. *Lamech* dy'd in the Year of his Life Seven hundred seventy seven. *Methusalem*, the longest Liver of the Sons of Men, dy'd when he began to enter his Nine hundred and seventieth Year. *Abraham* dy'd when

* Part of the last decaying Age of the World. p. 20, 21, 22. *Expectum est in plerisque omnibusq. annum cum periculo & elude aliqua venire, aut corporis morboque gravioris, aut viæ interioris, aut animi agitudine.* *Ant. Gell. lib. 1. c. 9. August. in Ep. ad Gal. 1. c. 1. Nepotem exultat se & sua & sua communem saniorum omnium 63. evasisse.* *Bodin de Republ. l. 4. c. 2. Aristotle, Cicero, Bernard, Descece, Erasmus, Luther, Melancthon, Sturmius.*

he had liv'd Twenty-five times seven Years. *Jacob* when he had liv'd Twenty-one times seven Years. *David*, after he had liv'd Ten times Seven Years. So did *Galen*, so did *Petrarch*, who (as *Bodin* no-
teth) dy'd on the same Day of the Year that he was born: So did the *Maiden Queen* * *Elizabeth*, of blessed and never-dying Memory, who came in-
to this World, the *Eve of the Nativity of the blessed Virgin Mary*; and went out of this World, on the *Eve of the Annunciation of the blessed Virgin Mary*. *Hippocrates* dy'd in the fifteenth septenary. *Hierom*, and *Isocrates*, in their thirteenth. *Pliny*, *Bartolus*, and *Cæsar*, in their eighth septenary. And † *Johannes de temporibus*, who liv'd Three hundred and sixty-one Years, dy'd in the Fifty-third septenary of his Life. The like might be observ'd of innume-
rable others. And indeed, the whole Life of a Man is measur'd by the Sabbath: For how many Years soever a Man liveth here; yet his Life is but a || Life of Seven Days multiply'd: So that in the number of Seven there is a mystical perfection, which our Understanding cannot attain unto.

All which *Divine* Disposition of admirable Things, so oft by *Sevens*, calls upon us to a conti-
nual meditation of the blessed *seventh Day Sabbath*, in knowing and worshipping of God in this Life: That so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of Rest and Bliss in the Life to come.

* She may, she is (what can there more be said?)

In Earth she fell, in Heaven she found Maid.

† *Bodin. Quæstio.* I *Clitus*, vice virorum fere speculatoris, aut novenarius, Femininum vero seminis definitus. *Bodin. de Rep. lib. 4. cap. 2.*

By the consideration whereof, any Man that looketh into the holy History, may easily perceive, that the whole *course* of the World is drawn, and guided by a *certain chain* of God's Providence, ^a disposing of all things in *number, measure, and weight*. All times are therefore measured by the *Sabbath*: So that Time and the Sabbath can never be separated. And the ^b *Angel* swears, that *this measure of* ^c *time* shall continue, till that time shall be no more. And as the Sabbath had its ^d *first institution* in the *first book* of the Scriptures; so hath it its *confirmation* in the *last*. And as this Book doth ^e *authorize* this day; so this day *graceth* the Book: In that the matter thereof was revealed upon so holy a day; the Lord's revelation upon the ^f *Lord's day*. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the holy Sabbath (times mete-rod) out of the Church: Seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an ^g universal consent, ever since the *Apostles* time, have still held the Commandment of the *Sabbath*, to be the moral and perpetual *Law* of God; and the keeping of the *Sabbath* on the *first* day of the week to be the institution of *Christ* and his *Apostles*.

^a Wisd. 11. 7. Wolph. Proöm. Chron. ^b Rev. 10. 9. ^c Tempus est rerum-mundandarum duratio extrinsecus observata. ^d H. Wolph. Chron. c. 1. Tempus cum mundo cœpit, & tunc desiniturum est. Ibid. ^e Gen. 2. 3. ^f Rev. 1. 10. ^g Si quid horum toto die per orbem frequentat Ecclesia: Nam hoc quoniam Ita faciendum sit disputare, insolentissima insania est. Aug. Epist. 118. ad Jan.

The ^a Synod, called *Synodus Coloniesis*, saith, that the *Lord's-day* hath been famous in the Church ever since the *Apostles time*. ^b *Ignatius* Bishop of *Antioch* living in *St. John's* time saith, *Let every one that loveth Christ, keep holy the Lord's-day, renowned by his Resurrection, which is the Queen of days, in which death is overcome, and life is sprung up in Christ*. ^c *Justin Martyr*, who lived not long after him, sheweth, how the Christians kept their Sabbath on the *Lord's-day*, as we do. ^d *Origen*, who lived about one hundred and eighty years after Christ, shews the reason why the Sabbath is translated to the *Lord's-day*. ^e *Augustine* saith, *That the Lord's-day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo cœpit habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in ^f another place, *that the Apostles appointed the Lord's-day to be kept with all religious Solemnity, because that upon that day our Redeemer rose from the dead; which also is therefore called the Lord's-day*.

As therefore ^g *David* said of the *City of God*, so may I say of the *Lord's-day*, ^h *Glorious things are spoken of the day of the Lord*: For it was the birth-day of the world, the *first-day* wherein all Creatures began to have being. In it *light* was given out of *darkness*. In it the Law was given on *Mount Sinai*. In it the *Lord* rose from death to life. In it the ⁱ *Saints* came out of their Graves, assu-

^a *Synod. Col. part. 9. c. 9.* ^b *Ignat. ad Magnes.* ^c *Apol. 2.* ^d *Origen. homilia 7. super Exod. 1.* ^e *Epist. ad Januar. 119. c. 13. & ad Casul. Epist. 86.* ^f *Aug. de temp. ser. 251.* ^g *Psal. 87. 3.* ^h *Aug. de temp. ser. 251. & 154. Conc. Const. Can. 8. Wolphii Chr. lib. 1. c. 10. Muff. Bipont. post Dom. Pasch.* ⁱ *Mat. 27. 52. Codoman. Annal. An Mund. 25. 15.*

ring that on it *Christians* should rise to newness of Life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable, that on the seventh Day, when the ^a Seven Trumpets have blown, the cursed ^b *Jericho* of this World shall fall, and our true *Jesus* shall give us the *promised* possession of the *heavenly Canaan*.

He that would see the uniform Consent of Antiquity, and Practice of the Primitive Church in this Point, let him read ^c *Eusebius's Ecclesiastical History*, lib. 4. cap. 23. *Tertulliani lib. de Idololatria*, cap. 14. *Chryf. Serm. 5. de Resurrect. Constitut.* ^d *Apostol. 1. cap. 37. Cyril. in Johan. l. 12. c. 58.* Of this Judgment are all the sound new Writers. See *Fox on Rev. 1. 10. Bucer. in Matth. 12. 11. Gualt. in Malack. 3. hom. 23. Fulke on the Remish Testam. Apoc. 1. 10. Chemnit. Exam. Conc. Trid. par. 4. de diebus fest. Wolph. Chron. lib. 2. cap. 1.* ^e *Armin. Thes. in 4. præcept.* and innumerable others. Learned ^f *Junius* shall speak for all; *Quamobrem cum dies dominicus, &c.* Wherefore seeing the Lord's-day is both by the fact of *Christ* (viz, his Resurrection, and often appearing to his Disciples upon that Day,) by the example and institution of the *Apostles*, and by the continual practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath: *Ineptè faciunt, they do foolishly, who say, that the observation of the*

^a Rev. 10. 7. ^b Josh. 6. 13. ^c Aug. ad Casulam. Ep. 86. & ad Januar. 119. c. 19. ^d Aug. Ser. de temp. 251, & 154. & Conc. 6. Const. Can. 8. ^e Non dabitamus quin variè apud Christianos Sabbatum vñoletur, non abstinendo ab iis quæ aliis diebus licita sunt. *Armin.* ^f *Junii Prælect. in Gen. 2. 3.*

Lord's-day is of Tradition, and not from the Scripture, that by this means they might establish the Traditions of Men. And again, The cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the Creation. *Non humanâ traditione, sed Christi ipsius observatione & instituto*; Not by the Tradition of Man, but by the observation and appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, unto his Ascension into Heaven, did appear unto his Disciples, and came into their Assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a ^a sign and document for ever, betwixt him and his People, that he is Jehovah, by whom they are sanctified; and therefore must only of them be ^b worshipped; and upon the pain of Death, chargeth his people for ever to keep this memorial ^c unviolated. But this end is moral and perpetual: What ^d God hath perpetually sanctified, let not Man ever presume to make common or profane. Upon this ground it is, that the Commandment terms this day, the Sabbath of the Lord thy God. And God himself calls it ^e his holy day. And upon the same ground likewise the Old Testament consecrated all their Sabbaths and holy days to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of

^aExod. 31. 13, 14, &c. Ezek. 20. 12, 20. ^bEzek. 46. 1, 2, 3, &c.

^cExod. 35. 2. Armin. Disput. Theolog. in Præcep. 4. Thel. 1. 4.

^dActs 10. 15. ^eIsa. 58 13.

any Creature, is grofs Idolatry. For the first Table makes it a part of God's worship, to have a Sabbath to his honour: so doth *Levit. 23. 3. 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Savionr teacheth, that *we must worship the Lord God only, Matth. 4. 10.* and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboam's* greatest sins, that he ordained a Feast from the *device of his own heart, 1 Kings 12. 33.* And God threatneth to visit Israel for keeping the days of *Baalim*; That is, of Lords, as Papiſts do of Saints, *Hof. 2. 13.* and saith, that *such forget him.* And so indeed none are less careful in keeping the *Lord's Sabbath*, than they, who are most * *superstitious* observers of *Mens holy-days.* The Church of *Rome* therefore commits grofs *Idolatry,*

First, In taking upon her to *ordain Sabbaths*, which belongs only unto the *Lord of the Sabbath* to do.

Secondly, In *dedicating* those holy-days to the *Honour of Creatures*, which in effect is to make them *sanctifying Gods.*

Thirdly, In tying to these days, *God's Worship, Prayers, Fasting, and Merit.*

Fourthly, In exacting on these days of *Mens invention*, a greater measure of solemnity and sanctification, than upon the *Lord's-day*, which is *God's Commandment*: Which in effect is to prefer *Anti-christ* before *Christ.* Our Church hath justly abo-

* Read H. Wolphii Chron. de Temp. l. 2. c. 4. p. 118. & c. 7. p. 140, &c.

lished all Superstitious and Idolatrous Feasts: and only retains a few holy-days, to the honour of God alone, and easing of servants, *Deut.* 5. 14. though long custom forceth to use the *old names*, for civil distinction: as *Luke* used the *profane names* of *Castor* and *Pollux*, *Acts* 28. 11. and *Christians* of *Fortunatus*, *1 Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14. and *Jews of Mardocheus's day*, *2 Mac.* 15. 37.

16. Lastly, The examples of God's Judgments on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not *seared*, how wrathfully Almighty God is displeased with them, who are wilful prophaners of the *Lord's-day*.

The Lord (who is otherwise the God of mercy) commanded ^a *Moses* to stone to death the Man, who (of a *presumptuous* mind) would openly go to gather sticks on the Sabbath-day. The fact was small: true; but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

^b *Nicanor* offering to fight against the *Jews* on the Sabbath-day, was slain *himself*, and 35000 of his Men.

^c A Husbandman grinding Corn upon the *Lord's-day*, had his Mill burned to ashes.

Another carrying Corn on ^d *this day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certain Nobleman ^e prophaning the Sabbath (usually in hunting) had a Child by his Wife

^a Num. 15. 32. ^b 2 Macc. 8. 21. ^c Cent. Magdeb. 12. c. 6. ^d Disp. de Tempore. Ser. 117. ^e Tho. Cantiprat. lib. 2. deapid. Timpus admirand. vindict. div. Thea. hist.

with a head like a Dog, and with ears and chaps, crying like a Hound.

A covetous * *Flax-wife* at *Kingslat* in *France* Anno 1559. using with her Maids to work at her trade on the *Lord's-day*, it seemed unto them that fire issued out of the *flax*, but did no harm: The next *Sabbath* it took fire indeed, but was quickly quenched: But not taking warning by this, the third *Sunday* after it took fire again, burnt the house, and so scorched the *wretched Woman*, with two of her Children, that they died the next day: but (through God's mercy) a child in the Cradle was taken out of the fire alive and unhurt.

On the 13th of *January*, Anno Dom. 1582. being the *Lord's-day*, the Scaffolds fell in † *Paris Garden* under the People, at a *Bear-baiting*; so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lord's-day*, to be in a *Theatre* beholding carnal sports, than to be in the *Church* serving God with the *spiritual* works of *Piety*.

Many fearful examples of God's judgments by fire, have in our days been shewed upon divers *Towns*, where the prophanation of the *Lord's-day* hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the *Lord's day*) almost consumed with fire: chiefly for prophaneing the *Lord's Sabbaths*, and for contemning his Word in the mouth of his faithful Ministers.

* Johan. Finc. liq. 3. de miraculis. † *Stows Abridgment*, An. 1582. Dilcite jam moniti Dominum non temnere Christum.

Teverton in *Devonshire*, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgment on the Town for their horrible * prophanation of the *Lord's-day*, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in less than half an hour) consumed, with a sudden and fearful fire, the whole Town, except only the *Church*, the *Court-house* and the *Alms-houses*, or a few poor Peoples Dwellings; where a Man might have seen four hundred Dwelling-houses all at once on fire, and above fifty Persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of *August* last, 1612. (fourteen years since the former fire) the whole Town was again fired, and consumed, except some thirty Houses of poor People, with the *School-house*, and *Alms-houses*: They are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lord's-day*. Let other Towns remember the *Tower of Siloe*, *Luke* 13. 4. and take warning by their Neighbours Chastisements, fear God's Threatning, *Jer.* 17. 27. and believe God's Prophets, if they will prosper, 1 *Chron.* 20. 20.

Many other Examples of God's Judgments might

* Whilst the Preachers cried in the Church, Prophaneness, Prophaneness, *Gain* would not suffer them to hear: Therefore when they cried Fire, Fire, in the Street, God would not suffer any help.

be alledged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lord's-day*, proceed in thy prophanation; it may be the *Lord* will make thee the next *Example*, to teach others to keep his *Sabbaths* better.

He punisheth *some* in this life, to signifie how he will plague all wilful Transgressors of his *Sabbaths* at the last day.

Thus we have proved, that the Commandment of the Sabbath is Moral, and that the change of it from the seventh to the first day of the week, was instituted by the Authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies peculiar to the *Jews*, were annexed, the rather to bind that People to the more careful performance thereof; as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandment, *length of days in Canaan*, typifying *eternal life in Heaven*; to the sixth Commandment, *abstaining from blood and things strangled*, figuring the care to *abstain* from all kind of Murder; and to the whole Law the Ceremony of *Parchment lace*, putting them in mind to keep within the limits of the Law: So likewise to the fourth Commandment were added *some Ceremonies* which peculiarly belonged to the *Jews*, and to no other People; as first, the double † *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the *Sabbath*, with greater obedience, than on the week days; Secondly,

* Numb. 15. 38. † Numb. 28. 9, 10.

the ^a *rigid and strict ceasing from making of fire,*
^b *dressing of meat, and all bodily labour, both*
^c *remembring them of their full deliverance by*
Moses's conduct from the fiery Furnaces, and sla-
very of Egypt, upon ^d that day ; as also shadow-
ing unto them the eternal redemption of their Souls
from Hell, by the death of Christ : Thirdly, The
keeping of the Sabbath upon the precise seventh day
in order of the Creation ; shadowing to the Jews
that Christ by his death, and resting on their
Sabbath, in the grave should bring them rest
and ease from the burthen and yoke of the Le-
gal Ceremonies which neither they, nor their Fathers
were able to bear, Acts 15. 10. Col. 2. 16, 17.

And howsoever in *Paradise* before Man's Fall,
the keeping of the *Sabbath* on the seventh day of
the *Creation*, was not a *Ceremony*, but an *Argument*
of *perfection* ; Yet after the Fall, it became *Ceremo-*
nial, and subject to change in respect of the re-
stitution by Christ. As *Man's life* before the Fall,
being *immortal*, became afterwards *mortal* ; and *na-*
kedness being an Ornament before, became after-
wards a *shame* ; and *Marriage* became a type of the
mystical union betwixt Christ and his *Church Ephes-*
5. And to fulfil the Ceremonies (added for the
Jews sake unto the *Sabbath*) Christ at his death rest-
ed in the grave all the *Jewish Sabbath-day* ; and by
that rest, fulfilled all those *ceremonial accessories*.

^aExod. 35. 2, 3. ^bExod. 16. 23. ^cDeut. 5. 16. ^dIt was the *Sabbath-day* on which *Moses*, and the *Children of Israel* sang to God, when *Pharaoh* and his Host were drowned in the Sea, Exod. 15. See Trem. & Jun. Notes on Deut. 5. 15. and on Exod. 12. 15.

Now

Now as the ceasing of the Ceremonies annexed to the first, fifth, and sixth Commandments, and to Marriage, did not abolish those Commandments and Marriage; nor cause them to cease from being the perpetual Rules of God's worship, and Man's righteousness: No more did the abrogating of the *Ceremonies* annexed to the Sabbath, abolish the morality of the Commandment of the Sabbath: so that though the *Ceremonies* be abolished, by the access of the *Substance*; and the *Shadow* overshadowed by the *Body*, (which is *Christ*) yet the *holy rest* (which was commanded and kept, before either the *Jews* were a people, or those Ceremonies annexed to the Sabbath) still continueth as God's perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and only service of God their Creator and Redeemer; but in the substance of the fourth Commandment, there is not found one word of any Ceremony.

The chief Objections against the morality of the Sabbath are three.

Obj. 1. That of *Paul* to the *Galatians* * *Ye observe days, and months, and times, and years, &c.* But there the Apostle condemns not the *moral Sabbath*, (which we call the *Lord's-day*; and which he himself ordain'd according to *Christ's* Commandment, in the same † *Churches of Galatia* and *Corinth*, and

* Gal. 4. 10. † 1 Cor. 16. 1. & 14. 37. Acts 20. 7.

kept himself in other Churches;) but he speaks of the *Jewish* days, and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth ^a *shadows of things to come*, abolished now by Christ the body; and in the Law are called ^b *Sabbaths*, but distinguished from the *moral Sabbath*.

Obj. 2. That of Paul to the ^c *Colossians*: *Let no Man therefore condemn you in meat or drink, or in respect of an holy-day, or of the new Moon, or the Sabbath-days*. But here the Apostle meaneth the *Jewish* Ceremonial Sabbath, not the *Christians* Lord's day as before.

Obj. 3. That of the same Apostle to the *Romans*, ^d *This Man esteemeth one day above another day; and another counteth every day alike, &c.* But St. Paul makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the ^e *stronger* and *weaker* Christians. The *stronger* esteemed one day above another, as appears, in that there was a day both commanded, and received in the Church, every where known and honoured by the name of the *Lord's-day*. And therefore Paul saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh day, some weak Christian (as many now a-days) thought not so necessary: so that if Men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lord's-day*, but count it like other days; it

^a Col. 2. 17. ^b Lev. 23. 37, 38. ^c Col. 2. 16. ^d Rom. 14. 5.
^e Rom. 15. 1.

is an argument (saith the Apostle) of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other Objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lord's day.

NOW the sanctifying of the Sabbath consists in *Two things*. First, *In resting from all servile and common business pertaining to our natural life*. Secondly, *In consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life*.

For the First.

1. *The servile and common works, from which we are to cease, are generally all civil works from the ^a least to the greatest.* More particularly;

First, From all the works of our Calling, tho' it were ^b *reaping in time of harvest*.

Secondly, From carrying ^c *Burthens*, as Carriers do; or riding abroad for *profit*, or for *pleasure*: GOD hath commanded that the Beasts should rest on the Sabbath-day, because all occasions of travelling or labouring with them should be cut off from Man. GOD gives them that day a ^d *rest*; and he that *without necessity*, deprives them of

^aExod. 31. 12, 13. & 31. 15. &c. Jer. 17. 21, 22, 27. ^dDeut. 5. 14.

^bExod. 34. 21. ^cNeh. 13. 15.

their

their rest on the *Lord's-day*, the * *groans* of the poor tired Beasts shall in the day of the *Lord* rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in *trimming*, *painting*, and *pampering* of themselves, like *Jezabels*, doing the *Devils* work upon *God's* day.

Thirdly, From keeping of † *Fairs*, or *Markets*, which for the most part God punisheth with pestilence, fire, and strange Floods.

Fourthly, From studying any Books of Science, but the holy Scriptures and Divinity. For our study must be *to be* || *ravished in spirit upon the Lord's-day*. In a word, thou must on that day cease in thy calling to do thy work; that the Lord by his calling, may do his work in thee. For whatsoever is gotten by *common working* on this day, shall never be *blessed* of the Lord: But it will prove like *Achan's* gold, which being got contrary to the Lord's Commandment, brought the fire of God's curse upon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *Thieves*; who bought and sold in his *Temple*, (which was but a *ceremony* shortly to be abrogated) is it to be thought, that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath-day*, which is his perpetual law? *Christ* called such, sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lord's Table*, as steal from God, the chiefest part of the *Lord's-day* to con-

* Rom. 8. 22. Deut. 25. 4. 1 Cor. 9. 9. † Neh. 13. 15, 16, 19.
|| Rev. 1. 10.

sume it in their own *lusts*. Such shall one day find, the *Judgments* of God heavier than the *Opinions* of Men.

Fifthly, From all *recreations* and *sports*, which at some other times are lawful: For if lawful works be forbidden on this day; much more lawful sports, which do more ^a *steal* away our affections from the contemplation of *heavenly* things, than any bodily work or labour. Neither can there be unto a Man (*that* ^b *delighteth* in the Lord) any greater *delight* or *recreation*, than the sanctifying of the *Lord's-day*. For can there be any greater joy for a *person condemned*, than to come to his Prince's house to have his *pardon* sealed? For one that is deadly *sick*, to come to a Physician that can *cure* him? Or for a *prodigal* child that fed on the husks with Swine, to be admitted to eat the bread of Life, at his *Father's Table*? Or for him who fears for *sin* the tidings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self, or thy servant, recreation, allow it in the six days which are thine: Not on the *Lord's-day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far, as it may help the *soul* to do more chearfully the *service of God*.

Sixthly, From ^c *gross feeding*, *liberal drinking* of Wine, or strong drink; which may make us either ^d *drowsie* or *unapt* to serve God with our hearts and minds.

^a Isa. 59. 13, 14. ^b Psal. 37. 4. ^c Eph. 5. 18, 19. ^d Rom. 12. 11. Deut. 2. 8, 47.

Seventhly, From all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working; seeing one may *Work alone*, but cannot *Talk* but with *others*.

He that keeps the *Sabbath*, only by resting from his *ordinary Work*; keeps it but as a *Beast*. But *rest* on this Day, is so far commanded to Christians, as it is an *help* to *Sanctification*; and *labour* so far forbidden, as it is an *impediment* to the outward and inward *Worship* of God.

If then those *Recreations*, which are *lawful* at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all* times unlawful. Who without mourning can endure to see Christians keep the Lord's-day, as if they celebrated a Feast rather to *Bacchus*, than to the honour of the *Lord Jesus*, the Saviour and Redeemer of the World? For having serv'd God but an *Hour* in outward shew, they spend the rest of the Lord's-day, in * *sitting down to eat and drink, and rising up to play*; First, † *balasting* their Bellies with *eating and drinking*; and then *feeding* their Lusts with *playing and dancing*. Against which Prophanations, all holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed. Insomuch, that *Augustine* affirmeth, || *That it was better to Plough than to dance upon the Sabbath day*.

Now in the Name of *Almighty God*, (who rested, having Created Heaven and Earth) and

* 1 Cor. 10. 7. † Exod. 32. 6, 18, 19. || Melius enim arare quam saltare in sabbato. *Aug. in tit.* Psal. 91.

of his *eternal* Son *Jesus*, the *Redeemer* of his Church, who shall shortly come, on the dreadful * *Day of Doom*, to judge all Men according to the obedience, which they have shewed to his *Commandments*: I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his holy *Angels* at that day, that thou better weigh and consider whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chefs-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carousing*, *Tipling*, and such others *fooleries* of *Robin Hood*, *Morrice-dances*, *Wakes*, and *May-games*, be Exercises that God will bless and allow on the *Sabbath-day*. And seeing that no Action ought to be done that day, but such, as whereby we either *bless* God, or look to *receive a blessing* from God: how darest thou do those things on that *blessed* day, on which thou darest not to pray to God to bestow a *blessing* on it to thy use? Hear this, and tremble at this, O *prophane Youth*, of a *prophane Age*.

O Heart all frozen, and void of the feeling of the grace of *God*! That having every day in six, every hour on every day, every minute in every hour, so tasted the sweet mercy of thy God in *Christ*, without which thou hadst perished every moment; yet canst not find in thy corrupt and irreligious Heart, to spend in thy Master's service that one day of the week, which he hath reserved for his own Praise and Worship. Let Men in defence of their Prophaneness, object what they will, and

* Acts 17. 31. Rom. 2. 12, &c. 2 Theff. 2. 8, &c.

answer what the Devil puts in their mouths; yet I could wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lord's * *second coming* shall be upon the *Lord's-day*, how little joy they should have, to be overtaken in those Carnal Sports, to please themselves, when their Master should find them in Spiritual Exercises serving him. The prophaneſt Wretch would then wish rather to be taken kneeling at Prayers in the Church, than skipping like a Goat in a Dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the *Lord's-day* (contrary to the *Lord's Commandment*) they do but dance about the *Pit's brink*; and they know not which of them shall first *fall* therein! Whereunto being once fallen without Repentance, no *Greatness* can exempt them from the vengeance of that *great God*, whose Commandment (contrary to their Knowledge and Conscience) they do thus *presumptuously* transgress. If then God's Commandment cannot *deſter* thee; nor God's Word *advise* thee: I ſay no more, but what St. *John* ſaid before me, † *He that is filthy, let him be filthy ſtill*.

For the ſecond.

2. The Conſecration of the Sabbath's reſt conſiſts in performing three ſorts of Duties. Firſt, *before*; Secondly, *at*; Thirdly, *after* the Publick Exercises of the Church.

* Lactan. l. 7. c. 1. † Rev. 22. 11. This was the laſt and heaveſt curſe that St. *John* wiſhed ſpiritual *Babylon*.

The Duties to be performed before the Publick Exercises, are,

1. To *give over Working* betimes on the *Eve*, that thy Body may be the more refresh'd and thy Mind the better fitted to sanctify the *Sabbath* on the next Day. For want of this *preparation*, thy self and thy Servants being tired with labour and watching the Night before, are so heavy, that when you should be serving God, and * *bearing what his Spirit saith unto the Church* for your Souls Instruction, you cannot hold up your Heads for sleeping; so the dishonour of God, the offence of the Church, and the shame of your selves: Therefore the Lord commands us not only to keep *Holy*, but also to remember afore-hand the Sabbath-day, to keep it Holy, by preparing our Hearts, and removing all Business that might hinder us to † *consecrate it, as a glorious Day unto the Lord*. Therefore, whereas the Lord in the other Commandments, doth but either bid or forbid; he doth both in this Commandment, and that with a special Memorandum: As if a Master should charge his Servant to look well unto Ten Things of great trust, but to have a more special care to remember One of those Ten, for divers weighty Reasons; should not a faithful Servant, that loves his Master, shew a more special care unto that thing above all other Businesses?

Thus Moses taught the People over Night to remember the || Sabbath: And it was a holy Custom among our Fore-fathers, when at the ringing to

* Rev. 2, & 3. † Isa. 56. 2, &c. & 58. 13, &c. || Exod. 16. 23, &c.

Prayer on the Eve before, the *Husband-man* would give over his labour in the field, and the *Tradesman* his work in the *Shop*, and go to Evening prayer in the Church, to prepare their souls, that their minds might more chearfully attend *God's Worship* on the *Sabbath-day*.

2. To possess that Night * *thy Vessel in holiness and honour*, that thou may'st present thy Soul more purely in the sight of God the next Morning.

3. To rise up *early* in the *Morning* on the *Sabbath-day*. Be careful therefore to rise sooner on this day, than on other days; by how much the Service of God is to be preferred before all *Earthly Business*. For there is no *Master* to serve so good as God: And in the end, *no work* shall be better rewarded than his *Service*.

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the *most holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past; confess them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renew thy *vows* to walk more conscionably, and pray for an increase of those Graces which thou hast, and a supply of those which thou wantest. But especially pray that thou may'st have *Grace* to hear the *Word of God* read and preached, with profit; And that thou may'st

* 1 Cor. 7. 5. Gen. 35. 2. 1 Theff. 4. 4. 1 Sam. 21. 9. Exod. 19. 15.
S 2 receive

receive the Holy *Sacrament* with comfort (if it be Communion Day) that God by his *Holy Spirit* would * assist the Preacher, to speak something that may *kill thy Sin*, and *comfort thy Soul*: Which thou may'st do in this or the like sort.

A Morning Prayer for the Sabbath-day.

O Lord most high, O God eternal, all † whose Works are Glorious, and whose Thoughts are very deep: There can be no better thing, than to praise thy Name, and to declare thy loving kindness in the Morning, on thy holy and blessed Sabbath-day. For it is thy Will and Commandment, that we should sanctifie this day in thy service and praise; and in the thankful remembrance, as of the *Creation* of the World by the Power of thy Word; so of the redemption of Mankind by the Death of thy Son, || Thine (O Lord) I confess, is Greatness, and Power, and Glory, and Victory, and Praise: for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as Head over all. Both Riches and Honour come of thee, and thou reignest over all, and in thine Hand is Power and Strength; and in thine Hand it is to make great, and to give Grace unto all. Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provoked thy Majesty to Anger and Displeasure; thou, notwithstanding of thy Favour and Goodness, (passing by my Profaneness and Infirmities) hast vouchsafed to add this Sabbath again unto the num-

* Col. 4. 3. † Psal. 92. 1, 2, 5. || 1 Chr. 29. 11, &c.

ber of my Days. And vouchsafe, O heavenly Father, for the Merits of *Jesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrateth this Day) to pardon and forgive me all my Sins and Misdeeds. Especially, O Lord, * cleanse my Soul from those filthy Sins, with the blood of thy most pure and undefiled *Lamb, which taketh away the Sins of the World* †. And let thy *Holy Spirit* more and more subdue my Corruptions, that I may be renewed after thine own *Image*, to serve thee in *newness of Life, and holiness of Conversation*. And as of thy Mercy, thou hast brought me to the beginning of this blessed Day; so I beseech thee, make it a *Day of Reconciliation*, betwixt my *sinful Soul*, and thy *divine Majesty*. Give me Grace to make it a *Day of Repentance* unto thee, that thy Goodness may seal it to be a *Day of Pardon* unto me: And that I may remember, that the keeping Holy of this Day, is a *Commandment* which thine own Finger hath written. That on this Day I might meditate on thy glorious Works of our *Creation and Redemption*, and learn how to know, and to keep all the rest of thy holy Laws and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy Presence in thy house, to offer unto thee our *Morning-sacrifice of Praise and Prayer*; and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy Servant: Oh let not my sins stand as a *Cloud*, to stop my Prayers from ascending unto thee; or to keep back thy

* Here thou may'st confess whatsoever Sin of the last Week clogs thy Conscience. † John 1. 29.

Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to think, that three parts of the good Seed falls upon bad ground. O let not my heart be like the high-way, which through hardness, and want of true understanding, receives not the ^a Seed, till the evil one cometh, and catcheth it away: Nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake: Nor like the *thorny ground*, which by the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes it altogether unfruitful: But that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the ^b door of utterance, unto thy faithful servant, whom thou hast sent unto us: to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God: That we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy Mercies. And that I may have him in ^c singular love for his works sake; because he ^d watcheth for my soul, as he that must give an account for the same unto his Master,

^a Matth. 13. 4. &c. Luke 8. 5. &c. ^b Col. 4. 3. ^c Acts 26. 18. ^d 1. Thes. 5. 13. ^e Heb. 13. 17.

And

And give me grace to behave my self in the holy Congregation with comeliness and reverence, as in *thy presence*, and in the sight of *thy holy* * *Angels*. Keep me from *drowsiness* and sleeping, and from all wandering thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of the Word! And that through the assistance of thy *Holy Spirit*, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which *godless* and *prophane* persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make *my chief delight to consecrate to thy glory and honour, not doing mine own ways, nor seeking mine own will, nor speaking a vain word*: † But that ceasing from the works of sin as well as from the works of mine *ordinary calling*, I may through thy blessing, feel in my heart the beginning of that *eternal Sabbath*, which in unspeakable joy and glory I shall celebrate with *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the Name and Mediation of my Lord Jesus; in that form of Prayer which he hath taught me;

Our Father which art in Heaven, Hallowed be thy Name, &c.

* 1 Cor. 11. 10. Eph. 1. 10. 1 Pet. 1. 12. † Isa. 51. 12.

Having thus in *private* prepar'd thine own Soul, if thou hast the charge of a Family; call all thy *household* together, read a Chapter, and pray as in the Week Days: But remember so to dispatch these *private Preparations* and Duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Else your private Exercises are rather an hindrance than a Preparation. And as thou and thy household do go in all reverence towards the Church, let every one meditate thus with himself:

Things to be meditated as thou goest to the Church.

1. **T**Hat thou art going to the ^a Court of the Lord, and to speak with the great God by Prayer; and to hear his Majesty *speak* unto thee by his Word; and to receive his *Blessing* on thy Soul, and thy *honest Labour*, in the Six Days last past.

2. Say with thy self by the way, ^b *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the Presence of God? ^c For a Day in thy Courts is better than a thousand elsewhere. I had rather be a Door-keeper in the House of my God, than to dwell in the Tabernacles of Wickedness. ^d Therefore I will come into thy House in the multi-*

^a Psal. 100. 4. ^b Psal. 42. 1, 2. ^c Psal. 84. 10. ^d Psal. 5. 7.

lude of thy mercies, and in thy fear will I worship toward thine holy Temple.

3. As thou enterest into the Church, say, ^a How fearful is this place! This is none other but the House of God, this is the Gate of Heaven. Surely the Lord is in this place: ^b God is in this people, indeed. And prostrating with thy Face downward, being come to thy place, say, ^c O Lord, I have loved the habitation of thy House, and the Place where thy Honour dwelleth: ^d One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the Days of my Life, to behold thy Beauty, and to visit thy Temple: ^e Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my Voice, O Lord, when I cry; have mercy also upon me, and bear me. ^f Doubtless, Kindness and Mercy shall follow me all the Days of my Life, and I shall remain a long season in the House of the Lord. And this is that Preparation or looking to our ^g Feet, whereto Solomon adviseth us, before we enter into the House of God.

The second sort of Duties, which are to be performed at the time of the holy Assembly.

When Prayers begin, lay aside thy own private Meditations; and let thy Heart joyn with the Minister, and the whole Church, as being ^h one Body of Christ; and because that God is the

^a Gen. 28. 16, 17. ^b 1 Cor. 14. 25. ^c Psal. 26. 8. ^d Psal. 27. 4. ^e Ver. 6. ^f Psal. 23. 6. ^g Eccl. 5. 3. ^h 1 Cor. 12. 12.

God of order, he will have *all things* to be done in the Church with ^a *one heart and accord*: And the Exercises of the Church are ^b *common and publick*. It is therefore an ignorant *pride*, for a Man to think his own private Prayers more effectual than the publick Prayers of the whole Church. Solomon therefore adviseth a Man ^c *not to be rash*, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of ^d *kneeling, standing, sitting*, and such indifferent Ceremonies (for the avoiding of *scandal*, the continuance of *charity*, and in testimony of thine *obedience*) ^e *conform thy self to the manner of the Church wherein thou livest*.

Whilst the Preacher is expounding and applying the Word of the Lord, look upon him: For it is a great help to stir up thine Attention, and to keep thee from wandering Thoughts: So ^f *the eyes of all that are in the Synagogues, are said to be fastened on Christ* whilst he preached: And that ^g *all the people hanged upon him when they heard him*. Remember that thou art there as one of Christ's Disciples, to learn the knowledge of Salvation, by the remission of sins, thro^h the tender mercy of God, Luke 1. verse 77.

Be not therefore in the School of Christ, like an idle Boy in a Grammar School, that often beareth,

^a Acts 2. 46. ^b Chap. 4. 32. ^c Eccl. 5. 1. ^d Ezek. 46. 10. Psal. 110. 3. ^e Cum Romam venio, jejuno Sabbato: Cum hic sum, non jejuno. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva, si cuicumque non vis esse scandalum, nec quenquam tibi. Ambrosius. Aug. Epist. ad Januar. ^f Luke 4. 20. ^g Luke 19. 48.

but

but never learneth his Lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a Child; Christ detesteth it in thee. To the end therefore, that thou may'st the better profit by hearing, mark,

1. *The coherence and explication of the Text.*
2. *The chief sum or scope of the Holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines; and in ev'ry Doctrine, the Proofs, the Reasons, and the Uses thereof.*

A Method of all others, easiest for the People (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their People in the Knowledge of God, and in his true Religion.

If the Preacher's method be too curious or confused, then labour to remember,

1. *How many things he taught, which thou knewest not before; and be thankful.*
2. *What Sins he reproveth, whereof thy Conscience tells thee that thou art guilty; and therefore must be amended.*
3. *What Vertues he exhorteth unto, which are not so perfect in thee; and therefore endeavour to practise them with more Zeal and Diligence.*

But

But in hearing, apply every speech as spoken to thy self, rather by ^a God than by *Man*: and labour not so much to hear the words of the Preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often, ^b *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, ^c *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word, hath a ^d blessing promised thereto. It is the acceptable ^e *sacrificing* of our selves unto God. It is the ^f *surest* note of Christ's Saints; The ^g *truest* mark of Christ's Sheep; the ^h *apparentest* sign of God's Elect; the *very blood* as it were, which uniteth us to be the ⁱ *spiritual kindred*, Brethren and Sisters of the Son of G O D. This is the best Art of Memory for a good Hearer.

When the Sermon is ended:

1. Beware thou depart not like the *Nine Lepers*, till that for thine Instruction in the way of thy Salvation, thou hast returned Thanks and Praise to God and after Prayer, and singing of a Psalm. And when the Blessing is pronounced, stand up to receive thy part therein, and hear it, as if ^k *Christ himself* (whose Minister he is) did pronounce the same unto thee: For in this case it is true;

^a Isa. 2. 3. Acts 10. 33. Gal. 4. 14. ¹ Thess. 2. 13. ^b Rev. 2. 7. ^c Luke 24. 32. ^d Luke 11. 28. ^e Rom. 15. 16. ^f Deut. 33. 3. ^g John 10. 4. ^h John 8. 47. & 18. 37. ⁱ Luke 1. 21. Mark 3. 35. ^k Ezek. 46. 10.

** He that beareth you, beareth me; and the Sabbath-day is blessed, because God hath appointed it to be the day, † wherein by the mouth of his Ministers, he will bless his people, which hear his word, and glorifie his Name,* For though the Sabbath-day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to holy uses above others) it doth as far excel the other days of the Week, as the *Consecrated Bread* (which we receive at the *Lord's Table*) doth the *common bread* which we eat at our *own Table*.

2. If it be a Communion day, draw near to the Lord's Table in the Wedding Garment of a faithful and penitent heart, to be partaker of so holy a banquet.

And when Baptism is to be administred, stay and behold it with all reverent attention, that so thou may'st, First, shew thy reverence to God's Ordinance. Secondly, that thou may'st the better consider thine own ingrafting into the visible body of Christ's Church; and how thou performest the vows of thy new Covenant. Thirdly, that thou may'st repay thy debts in praying for the Infant which is to be baptised (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his blood and Spirit. Fourthly, that thou may'st assist the Church in praising God for grafting another member into his mystical Body. Fifthly, that thou may'st prove whether the effects of Christ's death kill Sin in thee, and whether thou be raised to

* Luke 10. 16. † Numb. 6. 23, 27.

newness of life, by the vertue of his resurrection : and so to be humbled for thy wants, and to be thankful for his graces. Sixthly, to shew thy self to be a Freeman of Christ's Corporation : Having a voice or consent in the admission of others into that Holy Society.

3. If there be any Collection for the poor, ^a freely without grudging bestow thine Alms, as God hath blessed thee with Ability.

And thus far of the duties to be performed in the Holy Assembly.

Now of the third sort of Duties after the holy Assembly.

AS thou returnest home, or when thou art entered into thy House, meditate a little while upon those things, which thou hast heard. And as the clean beasts Which ^b *chew the cud* ; so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer ; beseeching God to give such a blessing to those things which thou hast heard, that they may be a ^c *direction* to thy life, and a *consolation* unto thy soul. For till the Word be thus made our own, and as it were close hidden in our hearts ; we are in danger lest ^d *Satan* steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in

^a 1 Cor. 16. 1. ^b 1 Cor. 9. 5, 6, 7, &c. ^c Lev. 11. 3. ^d Psal. 119. 11. ^e Matth. 13. 19.

that

that reverent and thankful manner before prescribed, remember according to thy ability, to have one or more *poor Christians*, whose hungry bowels may be refreshed with thy Meat: Imitating holy *Job*, who protested, that *a he did never eat his morsels alone, without the good Company of the Poor and Fatherless.* That is the Commandment of Christ our Master, *Luke 14. 13.* Or at leastwise, send some part of thy Dinner to the Poor, *b* who lies sick in the Back-lane, without any Food. For this will bring a *c* Blessing upon all thy Works and Labours, and it will one Day more rejoyce thy Soul, than it doth now refresh his Body, when Christ shall say unto thee, *O blessed Child of God d I was an hungred, and thou gavest me Meat, &c. And forasmuch as thou hast done it for my sake, to the least of these my Brethren; I take it in as good part, as if thou hadst done it to my own self.*

When Dinner is ended, and the Lord praised; call thy *e* Family together, *f* examine what they have learn'd in the Sermon: Commend them that do well, yet discourage not them whose Memories or Capacities are weaker; but rather help them, for their Wills and Minds may be as good. Turn to the Proofs which the Preacher alledg'd, and *g* rub those good things over their Memories again. Then sing a *h* Psalm or more. If time permit, thou may'st teach and examine them in some part of

a Job 31. 17, 18. *b* Esth. 9. 12. *c* Deut. 15. 10, &c. *d* Matth. 25. 35. &c. *e* If thou be a private Man, either perform these holy Duties by thy self, or joyn with some godly Family in the performance of them. *f* Acts 17. 11. Heb. 5. 14. *g* Deut. 6. 7. *h* Mat. 26. 30. Jam. 5. 13.

the ^a *Catechism* : Conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory ; seeing by experience we find, that in every Trade they who are most ^b *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private Exercises, as that thou may'st be with the first in the holy Congregation at the *Evening exercise* ; where behave thy self in the like devotion and reverence, as was prescribed for the Holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the year and weather do serve,

1. Walk into the fields, and meditate upon the Works of God : For in every ^c *Creature* thou may'st read, as in an *open Book*, the *Wisdom, Power, Providence*, and *Goodness* of Almighty God. And how that none is able to make ^d all these things in the variety of their *forms, vertues, beauties, life, motions, and qualities*, but our most Glorious God.

2. Consider how ^e *gracious* he is, that made all these things to serve us.

3. Take occasion hereby, to stir up both thy self and others, to *admire* and *adore* his *Power, Wisdom, and Goodness*, and to think what *ungrate-*

^a Heb. 6. 1. ^b Heb. 5. 14. ^c Psal. 92. 5. & 19. 1, &c. & 8. 1, 3, &c. Rom. 1. 19, 20. Præsentem narret quælibet herba Deum. ^d Isa. 40. 26. ^e Psal. 8.

ful Wretches we are, if we will not (in all Obedience) serve and honour him.

4. If any Neighbour be Sick, or in any Heaviness, go to^a visit him. If any be fall'n at Variance, help to reconcile them.

To conclude, *Three sorts of Works* may lawfully be done on the Sabbath-day.

1. Works of *Piety*, which either directly concern the *Service of God*, tho' they be performed by *bodily Labour*; as under the Law, the ^b *Priests* did Labour in *killing and dressing of Sacrifices*, and burning them on the Altar. And Christians under the Gospel when they travel far to the Places of God's Worship, it is but a ^c *Sabbath-day's Journey*, like to that of the ^d *Shunamite*, who Travelled from home, to hear the Prophet on the Sabbath-day, because she had no teaching near her own dwelling. And the Preacher, tho' he laboureth in the Sweat of his Brows, to the wearying of his Body, yet he doth but a *Sabbath-days Work*. For the *holy End* sanctifieth the Work, as the ^e *Temple* did the Gold, or the Altar the Gift thereon. Or else such bodily Labour, whereby the People of God are assembled to his Worship; as the ^f founding of *Trumpets* under the Law, or the ringing of *Bells* under the Gospel.

2. Works of *Charity*, as to ^g save the Life of a

^a Mat. 25. 36. Jam. 5. 14, &c. ^b Mat. 12. 5. ^c Acts 1. 12. ^d 2 Kings 4. 42. ^e Mat. 23. 17, 19. ^f Numb. 10. 2, 3. ^g 1 Kings 19. 8. Mark 3. 4.

Man, or ^a of a *Beast*; to ^b *Podder*, Water, and dress Cattle; to ^d refresh our selves, and to relieve the Poor; to visit the Sick, to make ^e Collection for the Poor, and such like.

2. Works of Necessity, not feigned, but present and imminent, and such as could not be prevented before, nor can be deferred unto another Day. As to resist the Invasion of Enemies, or the Robberies of Thieves; to quench the rage of Fire, and for Physicians to Stanch, or let Blood; or to cure any other desperate Disease; and for Midwives to help Women in Labour: Mariners may do their Labour; Soldiers being assailed may fight; and Posts may ride for the publick good, and such like. On these or the like Occasions, a Man may lawfully Work. Yea, and when they are called, they may upon any of these Occasions, go out of the Church, and from the holy Exercise of the Word and Sacraments: Provided always, that they be hampered, that such Occasions fall out upon that Day and Time; and that they take no Money for their Pains on that Day, but only for their Stuff, as in the Fear of God, and Conscience of his Commandment.

When the Time of Rest approacheth, retire thy self to some private place; and knowing that in the state of Corruption no Man living can sanctifie a Sabbath in that spiritual manner that he should,

^a Mat. 12. 11. ^b Luke 13. 15. ^c Matth. 12. 1. ^d 1 Cor. 11. 22, 34.
^e 1 Cor. 16. 1. ^f Nuncius præceps excipitur à Sabbato. *Jud. Comment.* sup. Num. 13. 3.

but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*; humbly crave pardon for thy Defects, and reconcile thy self unto God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lord's-day.

O *Holy, Holy, Holy, Lord God of Sabbath!* Suffer me, who am but ^b *Dust and Ashes*, to speak unto thy most Glorious Majesty: I know that thou art a ^c *consuming fire*; I acknowledge that that I am but withered ^d *Stubble*. My ^e *Sins are in my sight*, and Satan ^f *stands at thy Right-hand* to accuse me for them; I come not to excuse, but to ^g *judge* my self worthy of all those judgments, which thy Justice might most justly inflict upon me a wretched Creature, for my Sins and Transgressions. The Number of them is so great, the Nature of them is so grievous, that they make me seem ^h *vile* in my own Eyes, how much more loathsome in thy sight? I confess they make me so far from being ⁱ *worthy to be called thy Son*; that I am altogether *unworthy* to have the Name of thy meanest *Servant*. And if thou should'st but recompence me according to my desert, the Earth (as weary of such a sinful burthen) should open her Mouth and swallow me up, like one of *Dathan's* ^k *Family*, into the bottomless Pit of Hell. For if thou didst not spare the *Natural branches*, those

^a Isa. 6. 1, 3. ^b Gen. 18. 27. ^c Heb. 12. 29. ^d Job 41. 18. ^e Psal. 51. 3. ^f Zach. 3. 1, 2. ^g 1 Cor. 11. 31. ^h 2 Sam. 6. 22. ⁱ Luke 15. 21. ^k Psal. 106. 17.

^a *Angels* of glorious Excellency; but hurl'd them down from the *heavenly Habitations* into the Pains of *bellish Darknes*, to be kept unto Damnation, when they sinned but once against thy Majesty: and didst expel our First ^b *Parents* out of *Paradise*, when they did but transgress One of thy Laws: Alas, what Vengeance may I expect, who have not offended in One Sin only, ^c *heaping* daily Sin upon Sin, without any true Repentance, ^d *drinking Iniquity as it were Water*, ever pouring in, but never pouring out any Filthiness; and have transgressed not One, but all thy holy Laws and Commandments! Yea, this present Day, which thou hast strictly commanded me to keep holy, to thy Praise and Worship; I have not so religiously kept and observed, nor prepared my Soul in that Holiness and Chastity of Heart, as was fit to meet thy blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the Administration of thy Sacraments, with that Humility, Reverence, and Devotion, that I should. For tho' I was present at those holy Exercises in my Body, yet, Lord, I was overtaken with much Drowsiness. And when I was awake, my Mind was so distracted and carry'd away with vain and worldly thoughts, that my Soul seem'd to be absent, and out of the Church. I have not so duly (as I should) meditated with my self, nor conferred with my Family, upon those good Instructions which we have heard and receiv'd out of thy holy Word, by the

^a 2 Pet. 2. 4. ^b Gen. 3. 23. ^c Rom. 2. 5. ^d Job. 15. 16.

publick Ministry. For default whereof, *Satan* hath stol'n the most part of those Instructions out of my Heart, and I wretched Creature have forgotten them, as though they had never been heard. And my Family doth not thrive in Knowledge and Sanctification under my Government, as they should. Though I know where many of my poor Brethren live in Want and Necessity, and some in Pain, and Comfortless; yet I have not remembred to relieve the one with my Alms, nor the other with Consolations: But I have feasted my self, and satisfy'd my own Lusts. I have spent the most part of the Day in idle Talk, vain Sports and Exercises: Yea, Lord, I have, &c. * And for all these my Sins, my Conscience cries Guilty, thy Law condemns me, and I am in thy Hand to receive the Sentence and the Curse due to the wilful Breach of so Holy a Commandment,

* Here confess whatsoever Fault thou hast done that Day by omission or commission, and then fetching from thy Heart a deep sigh, say,

But what if I am by thy Law condemned? Yet, Lord, thy Gospel assures me, that thy Mercy is above all thy Works; that thy Grace transcends thy Law; and thy Goodness delighteth there to reign where Sins do most † abound. In the multitude of thy Mercies and for the Merits of *Jesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighings of a contrite Heart, nor desirest the Death of a penitent Sinner) to pardon and forgive me all those my Sins, and all the Errors of this

† Rom. 5. 20.

Day, and of my whole Life; and free my Soul from that Curse and Judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for * four Words of Confession, and receivedst the *Prodigal child* (when he had spent all the stock of thy Grace) into favour upon his Repentance; Pardon my Sins likewise, O Lord, and suffer me not to perish for my transgression. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast receiv'd all † *Publicans, Harlots, and Sinners*, that upon Repentance su'd to thee for Grace? Shall I alone be excluded from thy mercy? Far be it from me to think so; For thou art the same God of Mercy unto me, that thou wast unto them, and *thy compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great Mercy. Execute not thy severe Justice against me a Sinner: But exercise thy Long-sufferance in forbearing thy own Creature. I have nothing to present unto thee for a satisfaction, but only those *bloody Wounds*, bitter *Death*, and *Passion*, which thy Blessed *Son*, my only *Saviour*, hath suffered for me. *Him (in whom only thou art well pleased)* I offer unto thee for all my Sins, wherewith thou art displeased. Him my Mediator, the request of whose Blood, || *speaking better things than that of Abel*, thy Mercy can never gain-say. Illuminate my Understanding, and sanctify my Heart with thy Holy Spirit, that it may bring to my remembrance all those good and Profitable Lessons, which this Day, and at other times have been taught me out of thy holy Word;

* Luke 18. 13. † Matth. 21. 31, 32. || Heb. 12. 24.

that

that I may remember thy Commandments to keep them; thy Judgments to avoid them; and the sweet Promises to rely upon them in Time of Misery and Distress. And now, O Lord, I resign my self to thy most holy Will: O receive me into thy Favour; and so draw me by thy Grace unto thy self, that I may as well be thine by love and Imitation, as by Calling and Creation. And give me Grace so to keep holy thy Sabbaths in this Life; as that (when this Life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of Joy and Praise*, to the Honour of thy most glorious Name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together, shut up the Sabbath with the Meditations and Prayers before prescribed for thy Family. And the Lord will give thee that Night a *more sweet and quiet Rest than ordinary*, and prosper thee the better in all the Labours of the Week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our Lives.

THE extraordinary Practice of Piety consists, either in * *Fasting, or Feasting.*

* Jejunium.

1. Of the practice of Piety in Fasting.

There are divers kinds of *Fasting*. First, A *constrain'd Fast*,^a as when Men either have not Food to eat, as in the^b Famine of *Samarina*; Or, having Food, cannot eat it for *Heaviness* or *Sickness*, as it befel them, who were in the^c Ship with *St. Paul*. This is rather *Famine* than Fasting.

Secondly, ^d A *natural Fast*, which we undertake *Physically*, for the health of our Body.

Thirdly, ^e A *civil Fast*, which the Magistrate enjoyneth for the better Maintenance of the *Common-wealth*; that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, ^f A *miraculous Fast*, as the Forty Days Fast of *Moses* and *Elias*; the *Types*; and of *Christ*, the *Substance*. This is rather to be *admired* than *imitated*.

Fifthly, ^g A *daily Fast*, when a Man is careful to use the Creatures of God in such Moderation, that he is not made *heavier*, but more^h *cheerful*, to serve God, and to do the Duties of his Calling. This is especially to be observ'd of Ministers and Judges.

Sixthly, ⁱ A *Religious Fast*, which a Man voluntarily undertakes, to make his Body and Soul the

^a 1. Coactum. ^b 2 Kings 6. 25. ^c Acts 27. 33. ^d 2. Physicum. Nihil periculosius habitudine corporis extreme bonâ: Detrahenda sunt ergo per jejunium redundantia, nè Natura suo pondere fracta succumbat. *Basil. Hom. 1.* ^e 3. Politicum. ^f 4. Miraculosum. ^g 5. Quotidianum. ^h 1 Tim. 3. 3. Tit. 2. 3. ⁱ Prov. 31. 4, 5. ^k 6. Religiosum. 2 Cor. 6. 4, 5.

fitter to pray more fervently unto God upon some extraordinary Occasion. And of this fast only we are to treat. The *Religious Fast* is of two sorts, either *private* or *publick*.

1. Of a private Fast.

THat we may rightly perform a private Fast, Four Things are to be observed: First, the *Author*: Secondly, the *Time* and *Occasion*: Thirdly the *Manner*; Fourthly the *Ends* of private Fasting.

1. Of the Author.

The *first* that ordained Fasting, was God himself in ^a *Paradise*; and it was the *first Law* that God made in commanding *Adam* to abstain from eating the forbidden Fruit. God would not *pronounce* nor write his ^b *Law* without *Fasting*, and in his Law commands all his People to Fast. So doth our ^c *Saviour Christ* teach all his Disciples under the *New Testament* likewise. By religious *Fasting* a Man comes nearest the *Life* of ^d *Angels* and to *God's Will on Earth*, as it is done in *Heaven*. Yea, *Nature* seemeth to teach Man this Duty, in giving him a ^e *little Mouth* and a nar-

^a Jejunium in Paradiso p̄scriptum est; reverere igitur jejunii canonicum. *Basil. hom. cap. de Jejun.* ^b Lev. 23. ^c Mat. 6. 17. & 9. 15. ^d Qui Jejunat, Angelorum ritu vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur. *Basil. hom. de Jejun.* ^e Natura os parvum, & guttur arctum homini dedit.

rower Throat ; for *Nature* is content with a little, *Grace* with less. Neither do *Nature* and *Grace* agree in any one Act better, than in this Exercise of religious fasting : For it strengtheneth the *Memory*, and cleareth the *Mind* ; illuminateth the *Understanding*, and bridleth the *Affections* ; mortifieth the *Flesh*, and preserveth *Chastity* ; preventeth *Sickness*, and continueth *Health* ; it delivereth from *Evils*, and procureth all kind of *Blessings*.

By breaking this Fast, the Serpent overthrew the First* Adam, so that he lost Paradise. But by keeping a Fast, the Second Adam vanquished the Serpent, and restored us into Heaven. Fasting was she who covered Noah safe in the Ark, whom Intemperance uncovered, and left stark naked in the Vineyard. By Fasting, Lot quenched the Flame of Sodom, whom Drunkenness scorched with the Fire of Incest. Religious Fasting, and talking with God, made Moses's Face to shine before Men, when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It wrapt up Elias in an Angelical Coach to Heaven, when voluptuous Abab was sent in a Bloody Chariot to Hell. It made Herod believe that John Baptist should live after Death by a blessed Resurrection ; when after an intemperate Life, he could promise nothing to himself, but eternal Death and Destruction. O divine Ordinance of a Divine Author !

* Quam diu jejunavit Adam, in Paradiso fuit ; comedit. & e-
jectus est. Hieron.

2. Of the Time.

The ^a holy Scripture appoints *no Time* under the New Testament to Fast ; but leaves it unto Christians own *free choice* ; *Rom. 14. 3. 1 Cor. 7. 5.* to Fast as *occasions* shall be offer'd unto them, *Mat. 9. 15.* As when a Man becomes an humble and earnest Suitor unto God for the pardon of some *gross Sin* committed ; or for the ^b *prevention* of some Sin, whereunto a Man feels himself by *Satan* solicited : or to *obtain* some special *Blessing* which he wants ; or to *avert* some *Judgment* which a Man fears, or is already fall'n upon himself or others : Or lastly, to *subdue his Flesh* unto his *Spirit*, that he may more cheerfully pour forth his Soul unto God by Prayer. Upon these Occasions a Man may fast ^c a Day or ^d longer, as his *occasions* require, and the *constitution* of his Body, and other *needful Affairs* will permit.

3. Of the manner of a private Fast.

The true manner of performing a *private Fast*, consists partly in *outward*, partly in *inward* Actions.

The outward Actions are, to abstain, for the

^aPræceptum esse jejunium video, quibus autem non diebus operetur jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. *Aug. ad Cassal. Epist. 86.* ^bIndifferenter jejunandum, ex arbitrio, non ex imperio novæ discipline pro temporibus, & causis uniuscujusque. *Tert. Adver. Psychic. Montanus* hæreticus primuserat qui jejuniorum leges præscripsit. *Eusebii Ecclesiast. Hist. lib. 5. c. 18. ex Apollon.* ^cLev. 23. 32. Josh. 7. 6. ^dEsth. 4. 16.

time

time that we fast: First, from all ^a *worldly Business* and *Labour*, making our *fasting Day*, as it were a *Sabbath-day*, *Lev. 23. 28.* For *worldly Business* will distract our Minds from holy *Devotion*.

Secondly, from all *manner of Food*, yea, from ^b *Bread and Water*, so far as Health will permit.

1. That so we may acknowledge our own *Indignity*, as being unworthy of *Life*, and all the *Means* for the Maintenance thereof. 2. That by afflicting the Body, the Soul, which followeth the *Constitution* thereof, may be the more *humbled*. 3. That so we may take a godly ^c *Revenge* upon our selves, for abusing our *liberty* in the use of God's Creatures. 4. That by the *hunger* of our *Bodies*, thro' want of these *earthly Things*, our Souls may learn to hunger more eagerly after *spiritual* and *heavenly Food*. 5. To put us in Mind, that as we abstain from *Food*, which is *lawful*, so we should much more abstain from ^d *Sin*, which is altogether *unlawful*.

Thirdly, From *good* and *costly* ^e *Apparel*; that as the *abuse* of these puffs up with *Pride*; so the laying aside their *lawful use* may witness our *Humility*. And to this end in ancient times they used (especially in publick Fasts) to put on ^f *Sackcloth*, or other *course Apparel*. The equity hereof still remaineth; especially in *publick Fasts*, at what time to come into the assembly with *starched bands*, *crisped Hair*, *brave Apparel*, and deck'd with *flowers*;

^a Lev. 23. 28, 35. Joel 1. 14. & 2. 15. ^b 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Esth. 4. 16. Acts 9. 9. ^c 2 Cor. 7. 11. ^d Quid prodest vacuare corpus ab esca, & animum replere peccatis? Aug. de temp. Ser. 46. ^e Eod. 33. 5, 6. ^f Esth. 4. 1, 2. Jon. 3. 5, 6. Joel 1. 13. Mat. 11. 21.

or *Perfumes*, argueth a Soul that is neither humble before God, nor ever knew the true use of so holy an Exercise.

Fourthly, From the full *Measure of* * *ordinary Sleep*. That thou may'st that way also *humble* thy Body; and that thy Soul may *watch* and *pray*, to be prepar'd for the coming of *Christ*. And if thou wilt break thy Sleep early and late for *worldly gain*; how much more should'st thou do it for the *Service of God*? And if † *Ahab* (in Imitation of the Godly) did in his *Fast* lie in *Sackcloth*, to break his Sleep by Night; what shall we think of those who on a *Fasting-day* will yield themselves to sleep in the *open Church*?

Fifthly and Lastly, From all *outward Pleasures* of our Senses. So that as it was not the || *Throat* only that *sinned*, so must not the *Throat* only be *punished*: And therefore we must endeavour to make our Eyes (as at all times, so) especially on that Day, to fast from *beholding Vanities*; our Ears from hearing *Mirth* or *Musick*, but such as may move to *mourn*, our *Nostrils* from pleasant *Smells*; our *Tongues* from *lying*, *dissembling* and *standing*: Yea, the *use* of the *Marriage-bed* must be omitted in a religious Reverence of the Divine *Majesty*. That so *nothing* may *hinder* our true Humiliation, but that all may be *Signs* that we are *unfeignedly* humbled. Thus much of the *outward* manner.

* 2 Sam. 12. 16. Joel 1. 13. Esth. 4. 3. † 1 Kings 21. 27. || Si sola gula peccavit, sola jejUNET, & sufficit: Si verò peccaverunt & membra cætera, cur non jejurent & ipsa? Bern. Sermon. Quadrag. 3.

The *inward* manner of *Fasting* consists in Two Things, 1, *Repentance*. 2, *Prayer*.

Repentance hath Two parts.

1. * *Penitency* for Sins past.
2. † *Amendment of Life* in time to come.

This *Penitency* consists in Three Things. First, An inward *insight* of Sin, and *sense* of Misery, Secondly, A *bewailing* of thy vile Estate. Thirdly, An *humble* and *particular* *confession* of all thy known Sins.

1. Of the inward sight of sin, and sense of misery.

This *sense* and *insight* will be effected in thee: First by considering thy Sins, especially thy gross Sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *Persons* with whom it was committed. Secondly, The Majesty of God against whom it was done; and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestow'd so many sweet *blessings* in bountiful manner upon thee. Thirdly, In considering the *curses* which God hath threatn'd for thy Sin; How grievously God hath plagued *others* for the *same* Fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly dy'd for thee. Lastly, That if God *loves thee*, he must *chasten* thee e'er

* Μετάνοια. † Μετνοια.

it

it be long, with some grievous Afflictions; unless thou dost prevent him by speedy and unfeigned Repentance. Let these and the like Considerations, to prick thy Heart with Sorrow, that melting for Remorse within thee, it may be dissolved into a Fountain of Tears, trickling down thy mournful Cheeks. This mourning is the beginning of true fasting, and therefore oft-times put for fasting, the First and principal part for the whole Action,

2. Of the bewailing of thy own estate.

^b Bewailing or Lamentation, is the pouring out of the inward Mourning of the Heart, by the outward Means of the Voice, and Tears of the Eyes. With such filial Earnestness and Importunity in Prayer, is our heavenly Father well pleased. Nay, when it is the Fruit of his Spirit, and the effect of our Faith, he cannot be displeased with it. For if he heard the Moans which extremity wrung from ^c *Ismael* and *Hagar*; and heareth the Cry of the ^d young Ravens, and roaring of ^e Lyons: How much rather will he hear the mournful Lamentations which his own Children make unto him in their Misery?

3. Of the humble Confession of Sins.

In this Action thou must deal plainly with God, and ^f acknowledge all the Sins thou knowest, not

^a Matth. 9. 15. Can the Children mourn? then shall they fast. And Mark and Luke, for mourn, have fast. Examples. Psal. 6. & 22. & 38, & 79. and *Jeremiah's* Lamentations. Joel 2. 12, 17. ^b Jer. 31. 18, 19, 20. ^c Gen. 21. 17. ^d Psal. 147. 9. ^e Psal. 104. 21. ^f 1 Sam. 7. 6. Ezek. 9. 4. Dan. 9. Neh. 1.

only

only in *general*, but also in *particular*. This hath been the manner of all God's Children in their Fasts. First, Because that without ^a *Confession* thou hast no *promise* of Mercy or forgiveness of Sins. Secondly, that so thou may'st acknowledge ^b *God* to be *just*, and thy *self* *unrighteous*. Thirdly, That by the *numbring* of thy Sins, thy Heart may be the *more humbled* and pulled down. Fourthly, That it may appear that thou art *truly Penitent*: For till God hath given thee Grace to repent, thou wilt be *more ashamed* to *confess* thy Fault, than to *commit* thy Sin. The *plainer* thou dealest in this respect with God, the more *graciously* will God deal with thee: For if thou dost ^c *acknowledge thy Sins*, God is *faithful and just to forgive thee thy Sins*; and the Blood of *Jesus Christ his Son* shall *cleanse thee from all thy Sins*.

To help thee the better to perform these *Three Parts* of Penitency, thou may'st diligently read such Chapters and Portions of the holy Scriptures, as do chiefly *concern thy particular Sins*: That thou may'st see God's Curse and Judgments on *others* for the like Sins, and be the more humbled *thy self*.

Thus far of the First Part of Repentance, which is Penitency.

The other Part, which is *Amendment of Life*.

^a Prov. 28. 13. Psal. 32. 5. ^b Psal. 51. 4. ^c 1 John 1. 7, 9.

consists; First, In devout *Prayer*: Secondly, in devout *Actions*.

This devout *Prayer*, which we make in time of *Fasting*, is either ^a *Deprecation of Evil*, or *craving needful good things*.

Deprecation of Evil, is, when thou beseechest GOD, for *Christ the Mediator's Sake*, to pardon unto thee thy *Sins*, which thou hast *confessed*; and to turn from thee those *Judgments* which are *due* unto thee for thy *Sins*: And as *Benhadad*, because he heard ^b *That the King of Israel was merciful*, prostrated himself unto him with a *Rope about his Neck*; so because thou knowest that the *King of Heaven is merciful*, cast down thy self in his *Presence*, in all *true signs* of *Humiliation* (especially, seeing he calleth upon thee to come unto him in thy ^c *troubles*) and doubtless thou shalt find him most *merciful*.

The *craving of needful good things*, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy Heart, the Assurance of the forgiveness of all thy Sins. Secondly, To ^d *renew* thy Heart by the *Holy Ghost*, so that *Sin* may daily *decay*, and *Righteousness* more and more *increase* in thee. Lastly, In desiring a supply of ^e *Faith*, *Patience*, *Chastity*, and all other Graces which thou *wantest*; and an encrease of those which GOD of his Mercy hath bestowed upon thee already.

^a *Ἰκετήριον, ἡμετέροισιν*. ^b 1 Kings 20. 31. ^c Psal. 50. 15. ^d Phil. 1. 6. ^e 1 Tim. 1. 5.

Thus far of Prayer and Fasting.

The devout Actions in fasting, are Two. First, *avoiding Evil*, Secondly, *doing Good*.

1. *Of avoiding Evil.*

This *Abstinence from Evil*, is that which is chiefly signified by thy *Abstinence from Food, &c.* and is the chief end of fasting, as the ^a *Ninevites* very well knew. *A Day of fast, and not fasting from Sin, the Lord abhorreth.* It is not the *vacuity* of the Stomach, but the ^b *purity* of the Heart that God respecteth. If therefore thou wouldest have God to turn from thee ^c the *Evil of Affliction*; thou must first turn away from thy self the *Evil of Transgression*.^{*} And without this fasting from *Evil*, thy *Fast* favours more noysom to God, than thy *Breath* doth to *Man*. This made God so often to reject the *Fast* of the ^d *Jews*. And as thou must endeavour to avoid all Sin; so especially *that Sin*, wherewith thou hast provoked God, either to *shake* his Rod at thee, or already to *lay* his chastening Hand upon thee. And do this with a Resolution, by the Assistance of God's Grace, never to commit those Sins again. For ^e what shall it profit a Man by

^a John 3. 8, 10. ^b Pulchrum est corporis jejunium, cum sit animus à vitiis jejunos. Hier. ad Celant. Ep. 14. ^c Jejuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. Cyril. in Lev. cap. 10. ^d Isa. 58. 2, &c. Zach. 7. 5. Non possum ferre iniquitatem & interdictionem, Isa. 1. 13. ^e Quid prodest tenuari corpus abstinentiâ, si animus intumescit superbia? Vinum non bibere, & irâ inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? Maximus Episc.

Absti-

Abstinence to humble his *Body*, if his *Mind* swell with *Pride* ; Or to forbear *Wine* and strong *Drink*, and to be drunk with *Wrath* and *Malice*? Or to let no *Flesh* go into the *Belly*, when *Lies*, *Slanders* and *Ribauldry* (which are worse than *Meat*) come out of the *Mouth*? To abstain from *Meat*^a, and to do *Mischief*, is the *Devil's Fast*, who doth *Evil*, and is ever *Hungry*.

2. Of doing good Works.

The ^b good Works which as a *Christian* thou must do every *Day*, but especially on thy *Fasting-day*, are either the *Works of Piety to God*, or the *Works of Charity* towards thy *Brethren*.

First, The *Works of Piety to God*, are the practice of all the former Duties in the sincerity of a good Conscience, and in the sight of God.

Secondly, The *Works of Charity* towards our *Brethren* are, ^c forgiving *Wrongs*, remitting *Debts* to the *Poor* that are not well able to pay ; but especially in giving *Alms* to the *Poor*, that want Relief and Sustenance. Else we shall ^d under pretence of *Godliness*, practice *Miserableness* : Like those, who will pinch their own *Bellies*, to defraud their labouring *Servants* of their due Allowance. As there-

^a Qui cibis abstinet, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest. *Isid.* ^b Vis oratioacem tuam volare ad cælum? Fac illi duas alas, Juiunium & Elemosynam. *Aug.* ^c Isa. 58. 6, &c. Zach. 7. 9, 10. ^d Qui jejuna ut parcat, non ad Dei gloriam jejuna, sed substantiæ suæ parcat. *Chrysost.* in Matth. 5.

fore Christ joyned *Fasting, Prayer, and Alms* together in *Precept*; so must thou joyn them together, like ^a *Cornelius*, in *Practice*. And therefore be sure to give at the *least* so much to the ^b *Poor*, on thy *Fasting-day*, as thou wouldst have spent in thine *own Diet*, if thou hadst not fasted that *Day*. And remember, that ^c *he that soweth plenteously, shall reap plenteously*; and that this is a *special sowing day*. Let thy *Fasting* so ^d *afflict* thee, that it may *refresh* a poor Christian; and *rejoyce*, that thou hast *dined and supped in another*: Or rather, that thou hast ^e *feasted hungry Christ, in his poor Members*.

In giving *Alms*, observe Two Things: First, *The Rules*: Secondly, *The Rewards*.

1. *Rules in giving of Alms and doing good Works.*

1. They must be done in *Obedience to God's Commandments*: Not because we think it to be good; but because God *requireth* us to do such and such a good Deed; for such ^f *Obedience* Of the worker, God preferreth before all *Sacrifices*, and the greatest *Works*.

^a Acts 10. 30. ^b Non Deo, sed sibi jejuna, qui quæ ad tempus subtrahit, non inopibus subtrahit; sed ventri postmodum offerenda custodit. *Greg. M. Past. c. 44.* ^c 2 Cor. 9. 6. ^d Jejunium tuum te castigat, sed alterum lætificat. *Aug. Ser. de temp. 64.* ^e Accipiat esuriens Christus quod jejunans minus accipit Christianus. *August. de temp. Ser. 157.* Beatus qui jejuna ut alat pauperem. Imitatur enim Christum qui animam suam posuit pro fratribus suis. *Cyril. in Lev. lib. 10.* ^f 1 Sam. 15. 22.

2. They

2. They must proceed from ^a *Faith*, else they *cannot please God*; Nay, without Faith the most *specious Works* are but ^b *shining Sins* and *Pharisees Alms*.

3. Thou must not think by thy good Works and Alms to *merit Heaven*; for in vain had the *Son of God* shed his *Blood*, if *Heaven* could have been *purchased* either for *Money* or *Meat*. Thou must therefore seek *Heaven's Possession* by the *purchase of Christ's Blood*, not by the *Merits* of thine *own Works*. For ^c *eternal Life is the Gift of God* through *Jesus Christ*. Yet every true Christian that believes to be saved, and hopes to come to *Heaven*, must do good Works (as the Apostle saith) for *necessary Uses*, which are Four.

First, *That* ^d *God may be glorified*. Secondly, *That thou may'st shew thy self* ^e *thankful for thy Redemption*. Thirdly, *That thou may'st* ^f *make sure thine Election unto thy self*. Fourthly, *That thou may'st* ^g *win others*, by thy holy Devotion, to think the better of the Christian Profession. And for these uses we are said to be ^h *God's Workmanship*, created in *Christ Jesus* unto good Works, and that *God hath ordained us to walk in them*.

4. Thou must not give thine Alms to *impudent Vagabonds*, who live in wilful idleness and filthiness, but to the *Religious* and *honest Poor*, who are ei-

^a Heb. 11. 6. Rom. 14. 23. ^b Splendida peccata, Aug. ^c Rom. 6. ult. ^d 1 Cor. 10. 31. 2 Cor. 8. 19. Phil. 1. 11. ^e Luke 1. 74, 75. ^f 2 Pet. 1. 10. ^g Matth. 5. 16. Isa. 61. 9. ^h Eph. 2. 10.

ther Sick, or so old that they cannot work: Or such who work, but their work cannot competently maintain them: Seek out those in the *Back-Lanes* and relieve them. But if thou meetest one that asketh an Alms for *Jesus* sake, and knowest him not to be unworthy, deny him not: For it is better to give unto *Ten Counterfeits*, than to suffer *Christ* to go, in one poor Saint, unrelieved. Look not on the *Person*, but give thy Alms as unto *Christ* in the party.

2. Of the rewards of Alms-deeds and good Works.

1. *Alms* are a *special Means* to move God in *Mercy* to turn away his ^a temporal Judgment from us; when we by a *true Faith*, (that sheweth it self by such *Fruits*) do return unto him.

2. Merciful *Alms-givers*^b shall be the *Children of the Highest*, and be like their *Father*, who is the *Father of Mercies*. They shall be his ^d *Stewards* to dispose his *Goods*; his *Hands*, to distribute his *Alms*; and if it be so great an Honour to be the *Kings Almoner*, how much greater is it to be the *God of Heaven's Alms-giver*?

3. When all this *World* shall forsake us, then only good *Works* and good *Angels* shall accompany us, the one to ^e receive their reward, the other to deliver their ^f charge.

4. Liberality in Alms-deeds is our ^g *surest Foundation*, that we shall obtain in eternal Life, a liberal

^a Dan. 4. 37. ^b Luke 6. 35, 36. ^c 2 Cor. 1. 3. ^d Luke 16. 1. ^e Rev. 14. 13. ^f Luke 16. 22. ^g Psal. 91. 11. Heb. 1. 14. ^h 1 Tim. 6. 19.

reward, thro' the *Mercy* and *Merits* of Christ.

Lastly, By Alms-deeds we feed and relieve Christ in his *Members*; and ^a Christ at the *last day* will acknowledge our *love*, and reward us in his *Mercy*; and then it shall appear, that what we gave to the Poor, was not *lost*, but ^b *lent unto the Lord*. What greater Motives can a Christian wish, to excite him to be a liberal Alms giver?

Thus far of the *Manner* of Fasting. Now follow the *Ends*.

3. Of the *Ends* of Fasting.

The true *ends* of *Fasting* are not to *merit* God's Favour or eternal Life (for that we have only of the Gift of God thro' *Christ*) nor to place *Religion* in bodily Abstinence (for fasting in it self is not the *worship* of God, but an *help* to further us the better to worship God.) But the *true Ends* of *Fasting* are Three:

First, To *subdue* our ^c *Flesh* to the Spirit; but not so to ^d *weaken* our Bodies, as that we are made unfit to do the necessary Duties of our Calling. A good Man (saith Solomon *is merciful to his Beast*, Prov. 12. ver. 10. much more to his own Body.

Secondly, That we may more devoutly contemplate God's Holy Will, and fervently ^e *pour*

^a Matth. 25. ^b Prov. 19. 17. ^c Esdr. 8. 2. ^d 1 Tim. 5. 23. Jejunium orationem roborat, oratio sanctificat jejunium. Barn. Ser. de Jejun. ^e Joel 2. 17. Luke 2. 37. 1 Cor. 7. 5.

forth our Souls unto him by Prayer: For as there are some kind of *Devils*, so there are also some kind of *Sins* which cannot be subdued but by *Fasting*, joyned unto Prayer, *Matth. 17. 22.*

Thirdly, That by our ^a*serious Humiliation*, and *judging* of our selves, we may escape the *Judgment of the Lord*; not for the *merit* of our Fasting (which is none) but for the *Mercy* of God, who hath promised to remove his Judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no Child of God ever *conscionably* used this holy *Exercise*, but in the End he obtained his Request at the Hand of God: Both in *receiving* Graces which he wanted, as appears in the Examples of ^b*Hannah*, ^c*Jehoshaphat*, ^d*Nehemiah*, ^e*Daniel*, ^f*Esdras*, ^g*Esther*; as also in *turning away* Judgments *threatned*, or *fallen upon* him, as may be seen in the Examples of the ^h*Israelites*, the ⁱ*Ninevites*, ^k*Rehoboam*, ^l*Ahab*, ^m*Hezekiah*, ⁿ*Manassah*. He who gave his *dear Son* from Heaven to the Death, to ransom us when we were his Enemies, thinks *nothing* too dear on Earth to bestow upon us, when we humble our selves, being made his reconciled *Friends* and *Children*.

Thus far of the *private Fast*.

^a Joel. 2. 18, 19. ¹ Cor. 12. ^b 1 Sam. 1. 7. ^c 2 Chron. 20. ^d Nehem. 1. ^e Dan. 9. ^f Esd. 8. 23. ^g Esth. 9. ^h 1 Sam. 7. 6. ⁱ Jer. nah 3. ^k 2 Chron. 12. 5, 7, &c. ^l 1 Kings 21. ^m 2 Chron. 32. ⁿ 2 Chron. 33. 18, 19.

2. Of the publick Fast.

A *Publick Fast*, is, when by the ^a Authority of the *Magistrate*, either the *whole Church* within his Dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned *Duties of Humiliation*; either for the removing of some publick ^b *Calamity* threatned or already inflicted upon them, as the *Sword, Invasion, Famine, Pestilence*, or other fearful *Sickness*; or else for the obtaining of some *publick Blessing*, for the good of the ^c *Church*, as to crave the assistance of God's *holy Spirit*, in the *Election* and *Ordination* of fit and able *Pastors, &c.* or, for the *tryal of Truth*, and *execution of Justice*, in matters of *Difficulty* and great *Importance, &c.*

When any Evil is to be removed, the ^d *Pastors* are to lay open unto the People, by the Evidence of *God's Word*, the *Sins* which were the *special causes* of that *Calamity*; call upon them to repent, and publish unto them the *Mercies of God in Christ* upon their *Repentance*. The People must hear the *Voice of God's Messengers* with hearty *Sorrow for their sins*; earnestly beg *Pardon* in *Christ*, and promise unfeigned *Amendment* of their *Life*. When any *Blessing* is to be obtained, the *Pastors* must lay open to the People the *Necessity* of that *Blessing*, and the *Goodness* of *God* who giveth

^a *Jonah 3. 7.* ² *Chron. 20. 3.* *Ezra. 8. 21.* ^b *1 Sam. 7. 5, 6.* *Joel. 2. 15.*
² *Chron. 20.* *Jonah 2. 5.* *Esth. 4. 16.* ^c *Exod. 19.* *Esd. 8.* *Acts 1. 13.*
^{14.} ^d *Joel 1. 14.* *Neh. 8.*

such

such *Graces* for the good of Men. The *People* must devoutly *Pray* unto God for bestowing of that *Grace*, and that he would bless his own *Means* to his own *Glory*, and the good of his *Church*. And when the holy Exercise is done, let every Christian have a special care according to his *Ability*, to * *Remember the Poor*. And whosoever (when just Occasion is offered) useth not this holy Exercise of *Fasting*, he may justly suspect, that his Heart never yet felt the Power of true Christianity.

So much of *Fasting*. Now followeth the Exercise of holy *Feasting*.

Of the practice of Piety in holy Feasting.

Holy *Feasting* is a solemn *Thanksgiving*, (appointed by Authority) to be rendred unto God on some special Day; for some extraordinary Blessings or Deliverances received. Such among the Jews was the *Feast* of the † *Passover*, to remember to praise God for their Deliverance out of *Egypt's* Bondage; or the *Feast* of || *Purim*, to give Thanks for their Deliverance from *Haman's* Conspiracy. Such amongst us are the Fifth of *August*, to praise God for delivering our Gracious King, from the bloody Conspiracy of the Traiterous Gowries: And the Fifth of *November*, to praise God for the Deliverance of the King and the whole State, from the Popish Gun powder Treason. Such Feasts are to

* Isa. 58. 7, 10. 2 Cor. 9. 7. Gal. 2. 10. † Exod. 12. 15. ‡ Esth. 9. 19, 21.

be celebrated by a publick rehearsal of those special Benefits, by *spiritual Psalms* and *Dances*, by *mutual Feasting*, and *sending Presents every Man to his Neighbour*, and by *giving Gifts to the Poor*.

But forasmuch as the benefit of our Redemption was the greatest that *Man* needeth from God, or that *God* ever bestowed upon *Man*; and that the *Lord's Supper* is left by our Redeemer, as the chiefest Memorial of our Redemption: Every Christian should account this holy Supper, his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy Partakers, the greatest Assurance which they have of their Salvation; so it pulleth temporal Judgments on the Bodies, and (without Repentance) eternal Damnation on the Souls of them who receive it unworthily: Let us see how a Christian may best fit himself to be a due Partaker of so holy a *Feast*, and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due Manner of practising Piety, in receiving the holy Supper of the Lord.

THo' no Man living is of himself worthy to be a Guest at so holy a Banquet; yet it pleaseth God of his Grace to * accept him for a worthy Receiver, who endeavoureth to receive that holy Mystery, with that *competent measure* of Reverence that he hath prescribed in his Word.

He that would receive this Holy Sacrament with due Reverence, must conscionably perform

* 2 Theſ. 1. 11. Col. 1. 1, 2. Luke 20. 35. Apoc. 3. 4.

Three sorts of Duties, First, *Those which are to be done before he receiveth.* Secondly, *Those that are to be done in the receiving.* Thirdly, *Those that are to be done after that he hath received the Sacrament.* The First is called *Preparation*, the Second *Meditation*, the Third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a Partaker of the holy Communion, may evidently appear by Five Reasons.

First, Because it is God's Commandment, For if he commanded under the pain of Death, that none * uncircumcised should eat the Paschal Lamb; nor any circumcised under Four Days Preparation: How much greater Preparation doth he require of him, that comes to receive the Sacrament of his *Body* and *Blood*? Which as it succedeth, so doth it exceed by many Degrees the Sacrament of the *Passover*.

Secondly, Because the *Example of Christ* teacheth us so much: For he † *washed* his Disciples Feet before he admitted them to eat of this *Supper*; signifying how thou should'st lay aside all *impureness of Heart*, and *uncleanness of Life*, and be furnished with *Humility* and *Charity*, before thou presumest to taste of this holy *Supper*.

Thirdly, Because it is the Counsel of the Ho-

* Exod. 12. 48. † John 13. 5.

ly Ghost; ^a *Let every Man examine himself and so let him eat, &c.* And if a Man when he is to eat with an earthly Prince, must consider diligently what is before him, ^b and put a Knife to his Throat, rather than commit any Rudeness; how much more oughtest thou to prepare thy Soul, that thou may'st behave thy self with all Fear and Reverence when thou art to feast at the holy Table of the Prince of Princes.

Fourthly, Because it hath been ever the practice of all God's Saints, to use holy Preparation, before they would meddle with *Divine Mysteries*. David would not go near to God's Altar, till he had first ^c *washed his Hands in Innocency*: Much less should'st thou, without due Preparation, approach to the Lord's Table. Abimelech would not give, and ^d David and his Men would not eat the Shew-bread, but on Condition that their Vessels were holy; how much less should'st thou presume to eat the Lord's Bread, or rather the Bread which is the Lord, unless the Vessel of thy Heart be first cleansed by Repentance? And if the Lord required ^e Joshua (as he had done Moses before) to put off his Shoes, in Reverence of his Holiness, who was present in that place, where he appeared with a Sword in his Hand, for the Destruction of his Enemies; how much rather should'st thou put off all the Affections of thine earthly Conversation, when thou com'st near that place, where Christ appeareth to the Eye of thy Faith, with Wounds in his

^a 1 Cor. 11. 28. ^b Prov. 23. 1, 2. ^c Psal. 26. 6. ^d 1 Sam. 21. 4. ^e Ex. 3. 5. Josh. 5. 14.

hands and side, for the Redemption of his Friends? And for this cause it is said,^a that the Lambs Wife bath made her self ready for the Marriage. Prepare therefore thy self, if thou wilt in this Life be betrothed unto Christ by Sacramental Grace, or in Heaven married unto him by eternal Glory.

Fifthly, Because that God hath ever smitten with fearful Judgments, those who have presumed to use his holy Ordinances without due Fear and Preparation. God set a ^b flaming Sword in a Cherubim's Hand to smite our first Parents, being defiled with Sin, if they should attempt to go into Paradise, to eat the Sacrament of the Tree of Life. Fear thou therefore to be smitten with the Sword of God's Vengeance, if thou presumest to go to the Church with an impenitent Heart to eat the Sacrament of the Lord of Life. God smote 50000 of the ^c Betshemites, for looking irreverently into his Ark, and kill'd ^d Uzza with sudden Death, for but rash touching of the Ark; and smote ^e Ozziah with a Leprosie for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made Hezekiah so earnestly to pray unto God, that he would not smite the People that wanted time to prepare themselves as they should, to eat the Passover: And it is said, that the Lord heard Hezekiah, and healed the People: Intimating, that had it not been for Hezekiah's Prayer, the Lord had smitten the People for their want of due Preparation. And the Man who came to the Mar-

^a Rev. 19. 7. ^b Gen. 3. 24. ^c 1 Sam. 6. 19. ^d 1 Chron. 13. 9, & c 2 Chron. 26. 19.

riage Feast without his Wedding-garment, or examining of himself, was examined of another: and thereupon bound Hand and Foot, and cast into utter Darknes, Matth. 22. 12. And St. Paul tells the Corinthians, that for want of this ^a Preparation in examining and judging themselves, before they did eat the Lord's Supper, God had sent that fearful Sicknes among them, whereof ^b some were then Sick, others Weak, and many fallen Asleep, that is, taken away by temporal Death. Infomuch that the Apostle ^c saith, that every unworthy receiver eats his own Judgment; temporal, if he repents; eternal, if he repents not; and that in so heinous a measure, as if he ^d were guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy Sign and Seal. And Princes punish the Indignity offered to their great Seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how heinous the guiltiness of Christ's Blood is, may appear by the Misery of the Jews ever since they wished ^e his Blood to be on them and their Children. But then they will say, It were safer to abstain from coming at all to the Holy Communion: Not so, for God hath threatned to punish the ^f wilful Neglect of his Sacraments, with eternal Damnation both of Body and Soul. And it is the Commandment of Christ; Take, eat, do this in remembrance of me: And he will have his Commandment under the Penalty of this Curse obeyed. And seeing that this Sacrament

^a Cor. 11. 28. ^b Ver. 30. ^c Ver. 29. ^d Ver. 27. ^e Matth. 27. 25. ^f Num. 9. 13. Heb. 2. 9. Matth. 26. 26. 1 Cor. 11. 24.

was

was the *greatest* Token of *Christ's*^a Love, which he left at his *end*, to his Friends whom he loved to the *end*; therefore the *Neglect* and *Contempt* of this Sacrament must argue the *Contempt* and *Neglect* of his Love^b and *Blood shedding*: Than which no Sin in God's account can seem more *beinous*. Nothing hinders why thou may'st not come freely to the Lord's Table; but because thou hadst rather *want* the Love of God, than *leave* thy filthy Sins. Oh come, but come a Guest prepared for the Lord's Table; seeing they are^c *blessed, who are called to the Lamb's Supper*. O come, but come prepared; because the^d *Efficacy* of this Sacrament is received according to the *Proportion* of the *Faith* of the Receiver.

This preparation consists in the serious Consideration of Three Things: First, of the *Worthiness* of the Sacrament, which is termed, to *discern the Lord's Body*. Secondly, of thine own *Unworthiness*, which is, to *judge thyself*. Thirdly, of the *Means*, whereby, thou may'st become a *worthy* Receiver, called *Communication of the Lord's Body*.

1. Of the *worthiness* of the Sacrament.

THE *worthiness* of this Sacrament is considered Three Ways: First, By the *Majesty* of thy *Author* ordaining. Secondly, By the *precious-*

^a John 13. 1. ^b Heb. 10. 29. ^c Rev. 19. 9. ^d Efficacia Eucharistiae non aequaliter se habet quoad omnes fideles, sed pro ratione fidei communicantium. *Origen*.

ness of the *Parts* whereof it consisteth. Thirdly, By the *excellency* of the *Ends* for which it was ordained.

1. Of the Author of the Sacrament.

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of *God*. For it pertaineth to *Christ* only, under the *New Testament*, to institute a Sacrament, because he only can *promise* and *perform* the *Grace* that it *signifieth*. And we are charged * to bear no Voice but his in his Church. How sacred should we esteem the *Ordinance* that proceedeth from so divine an *Author*?

2. Of the parts of the Sacrament.

The *parts* of this blessed Sacrament are Three. First, The *earthly signs* signifying. Secondly, The *divine Word* sanctifying. Thirdly, The *heavenly Graces* signified.

First, The *earthly signs* are † *Bread* and *Wine*, in number *Two*, but *One* in use.

Secondly, The *divine Word*, is the Word of *Christ's Institution*; pronounced with *Prayers* and *Blessings* by a || *lawful Minister*. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and *God*

* Matth. 17. 5. † 1 Cor. 11. 23, &c. Prov. 9. 5. || Heb. 5. 4. Num. 16. 40. 1 Cor. 10. 16. Eucharistiæ Sacramentum non de aliorum manu quàm præsentium sumimus. Tert. libr. de Ceron. c. 3.

is present with his own Ordinance, and ready to perform whatsoever he doth promise. The Divine Words of Blessing do not *change* or *annihilate* the * *Substance* of the *Bread* and *Wine*: (for if their Substance did not remain, it could be no Sacrament:) but it changeth them in *Use* and in *Name*. For, that which was before but *common* Bread and Wine to nourish Mens *Bodies*; is after the *Blessing* destinated to an holy use, for *feeding* of the *Souls* of Christians. And where before they were called but *Bread* and *Wine*; they are now called by the Name of those *holy* Things which they signify, *The Body and Blood of Christ*: the better to draw our *Minds* from those *outward* Elements to the *heavenly* Graces, which by the *sight* of our *Bodies* they represent to the spiritual *Eyes* of our *Faith*. Neither did Christ direct these Words † *This is my Body, This is my Blood*, to the Bread and Wine; but to his Disciples, as appears by the Words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a sacramental *Metonymie*. And St. Mark notes plainly, that the Words, *This is my Blood, &c.* were not pronounced by our Saviour, till after that all his Disciples had drunk of the Cup, Mark 14. 23. 24. And afterwards in respect of the natural Substance thereof, he calls

* Qui est à terra panis, percipiens vocationem Domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrēna & cœlesti. Iren. lib. 4. cap. 34. Per Sacramentum corporis, & sanguinis Domini divinæ efficimur consortes nature, & tamen esse non definit substantia vel natura panis & vini. Gelastus contra Eutych. † Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodori. dial. 1.

that

that the *fruit of the Vine*, which in respect of the spiritual Signification thereof, he had before termed *his Blood*, *verse 25.* after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in Remembrance of him*; and he bids us to eat not simply his *Body*, but *his Body* as it was *then broken*, and *his Blood shed*: Which St. Paul expounds to be but the *Communion of Christ's Body*, and the *Communion of his Blood*, that is, an effectual *Pledge* that we are *partakers of Christ*, and of *all the Merits of his Body and Blood*. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lord's Death till he come* ^c from Heaven; and till we, as *Eagles* shall be caught up into the air, to meet him who is the blessed *Carkass* and Life of our Souls.

Thirdly, The *spiritual Graces* are likewise *Two*; the *Body of Christ*, as it was with the feeling of God's *Anger* due to us, *crucified*: and his *Blood*, as it was (in the like sort) *shed for the remission of our Sins*. They are in *number two*, but in *use one*, viz. *whole Christ*, with all his Benefits offered to all, and given indeed to the *faithful*. These are the *Three integral Parts* of this *blessed Sacrament*, the *Sign*, the *Word*, and the *Grace*. The *Sign* without the *Word*, or the *Word* without the *Sign* can do nothing; and both conjoyned are unprofitable without the *Grace* signified: but all *Three* concurring, make an effectual Sacrament to a *worthy Receiver*. Some receive the *outward Sign* without

^a 1 Cor. 10. 16. ^b 1 Cor. 11. 26. ^c Acts 3. 21. & 1. 11. ^d Matth. 24. 27, 28.

the *spiritual* Grace, as *Judas*, who (as *Austin* faith) received * *the Bread of the Lord*, but not *the Bread which was the Lord*. Some receive the *spiritual* Grace without the *outward* sign, as the *Saint-Thief* on the *Cross*; and innumerable of the faithful, who *dying* desire it, but cannot receive it, thro' some external Impediments; but the *worthy* Receivers to their Comfort receive *both* in the *Lord's-Supper*.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the *outward* Signs in this blessed Sacrament: First, because they are *easiest* for *all sorts* to attain unto: Secondly, to teach us, that as Man's *temporal Life* is chiefly nourished by † *Bread*, and cherished by *Wine*; so are our Souls by his *Body* and *Blood* sustained and quickned unto *eternal life*. Christ appointed *Wine* with the *Bread* to be the *outward* Signs in this Sacrament, to teach us, First, That as the *perfect Nourishment* of Man's Body consists both of *Meat* and *Drink*; so Christ is unto our Souls not in *part*, but in *Perfection*, both *Salvation* and *Nourishment*. Secondly, That by seeing the Sacramental *Wine* *apart* from the *Bread*, we should remember how all his *precious Blood* was *spilt* out of his *blessed Body* for the *remission* of our *Sins*. The *outward* Signs the *Pastor* gives in the Church, and thou dost eat with the *Mouth* of thy *Body*; the *spiritual* Grace Christ reacheth from Heaven, and thou must eat it with the *Mouth* of *Faith*.

* Panem Domini, non panem Dominum. Aug. † David calls Bread the strength of Man's heart, *Psal.* 104. 15. *Esay*, the stay of Bread, *cap.* 3. 1. *Ezekiel*, the staff of Bread, *cap.* 4. 16. *Homer*, Μῆλον σῶσιν.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits*, for which this blessed Sacrament was ordained, are *Seven*.

Of the first end of the Lord's Supper.

1. To keep Christians in a continual ^a *Remembrance* of that *propitiatory Sacrifice*, which Christ once for all, offered by his *Death* upon the *Cross*, to reconcile us unto God. ^b *Do this* (saith Christ) *in Remembrance of me*. And (saith the Apostle,) *As oft as ye shall eat this Bread and drink this Cup, ye do shew the Lord's Death till he come*. And he saith, that by this Sacrament, and the Preaching of the Word ^d *Jesus Christ was so evidently set forth before the Eyes of the Galatians*, as if he had been crucified among them: For the whole *Action* representeth Christ's *Death*; the *breaking* of the *Bread* blessed, the crucifying of his blessed *Body*; and the *pouring* forth of the sanctified *Wine*, the *shedding* of his holy *Blood*. Christ was once in himself ^e *really* offered: But as oft as the Sacrament is celebrated; So oft is he *spiritually* offered by the faithful.

Hence the Lord's Supper is called a *propitiatory*

^a Matth. 26. 26. ^b Luke 22. 19. ^c 1 Cor. 11. 26. ^d Gal. 3. 1. ^e Heb. 9. 26. & 10. 12. Quotidie nobis Christus crucifigitur Aug. in Psal. 95.

*Sacrifice, not properly or really, but * figuratively, because it is a memorial of that propitiatory Sacrifice, which Christ offer'd upon the Cross. And to distinguish it from that real Sacrifice, the Fathers call it the † unbloody Sacrifice. It is called the Eucharist, because that the Church in this Action, offereth unto God the Sacrifice of Prayer and Thanksgiving for her Redemption; effected by the true and only expiatory Sacrifice of Christ upon the Cross. If the sight of Moab's King, sacrificing on his Walls his own Son, to move his Gods to rescue him, 2 Kings 3. 27. moved the assailing Kings to such pity, that they ceas'd the Assault, and raised their Siege; how should the spiritual Sight of God the Father, || sacrificing on the Cross his only begotten Son, to save thy Soul, move thee to love God thy Redeemer, and to leave Sin, that could not in Justice be expiated by any meaner Ransom?*

Of the Second end of the Lord's Supper.

2. To confirm our Faith: For God by this Sacrament doth signify and seal unto us from Heaven, that according to the Promise and new Covenant

** Μεσσυμνός. † Incruentum sacrificium. If it be unbloody, because it is void of blood; then it is not Christ's natural body: If because it is offered without shedding of blood; then it is not available for the remission of sins. Heb. 9. 21. Christo cum patre & Spiritu sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 19. || Cum frangitur hostia, dum sanguis de calce in ore fidelium funditur, quid aliud quam Dominici corporis in cruce emolatio, ejusque sanguinis de lacera effusio designatur? Can. dist. 2. de consec. quum frangitur. 37.*

which

which he hath made in *Christ*, he will truly receive into his Grace and Mercy all *penitent Believers*, who duly receive this holy Sacrament; and that for the *Merits of the Death and Passion of Christ* he will as *verily* forgive them all their Sins, as they are made *Partakers* of this Sacrament. In this respect the holy Sacrament is called, ^a *The seal of the new Covenant and remission of Sins*. In our greatest Doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Sampson's Mother*:
^b *If the Lord would kill us, he would not have received a Burnt-offering and a Meat-offering at our Hands, neither would he have shewed us all these Things, nor would at this Time have told us such Things, as these.*

Of the Third end of the Lord's Supper.

3. To be a *Pledge and Symbol* of the most near and effectual *Communion* which Christians have with *Christ*. ^c *The cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* That is, a most effectual sign and Pledge of our Communion with *Christ*? This Union is called ^d *abiding in us*, ^e *joyning to the Lord*, ^f *dwelling in our Hearts*: and set forth in the holy Scriptures by divers *Similies*. First, of the ^g *Vine*

^a Rom. 4. 11. Matth. 26. 28. 1 Cor. 11. 25. ^b Judg. 13. 23. ^c 1 Cor. 10. 16. ^d John 14. 16, 23. ^e 1 Cor. 6. 17. ^f Eph. 3. 17. ^g John 15. 3.

and *Branches*. Secondly, of the ^a *Head* and *Body*. Thirdly, of the ^b *foundation* and *building*. Fourthly, of one ^c *Loaf* consisted of many Grains. Fifthly, of the ^d *matrimonial Union* 'twixt Man and Wife, and such like. And it is *Three-fold* betwixt Christ and Christians. The first is *natural*, betwixt our *human Nature*, and *Christ's divine Nature*, in the person of the Word: The second is *mystical*, 'twixt our persons *absent* from the Lord, and the person of Christ God and Man, in One *mystical Body*. The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *Body glorified*. These three Conjunctions depend each upon other. For, had not our Nature been first *Hypostatically* united to the Nature of God in the *second Person*; we could never have been united to Christ in a *mystical Body*. And if we be not in *this Life* (though absent) united to Christ by a *mystical Union*, we shall never have Communion of *Glory* with him in his *heavenly Presence*. The *mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us; and by our *Faith* (stirred up by the same *Spirit*) apprehending Christ again. Both which St. Paul doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *Mind*, who doth most feel it in his *Heart*. But of all other times,

^a Eph. 3. 6. ^b 1 Cor. 3. 11. ^c Eph. 5. 23. Col. 1. 18. Rom. 12. 4, 5. ^d Eph. 2. 19, 20. ^e 1 Cor. 10. 17. ^f Eph. 5. 31, 32. Rev. 21. 2. ^g Phil. 3. 12.

this Union is best felt, and most confirmed, when we duly receive the *Lord's Supper*. For then we shall sensibly feel our Hearts knit unto Christ, and the *desires of our Souls* drawn by *Faith* and the *Holy Ghost*, as by the *Cords of Love*, nearer and nearer to his Holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable Benefits.

As First, Christ took by *Imputation* all their ^a Sins and Guiltiness upon him, to satisfy *God's Justice* for them: And he freely gives, by *Imputation*, unto us all his ^b Righteousness in this Life, and all his Right unto eternal Life when this is ended; and counteth all the *good or ill* that is done unto us, as done unto his ^c own person.

Secondly, There floweth from *Christ's Nature* into our *Nature*, united to him, the *lively Spirit* and *Breath of Grace*, which ^d reneweth us to a spiritual Life; and so sanctifieth our *Minds, Wills*, and *Affections*, that we daily grow more and more ^e conformable to the *Image of Christ*.

Thirdly, He bestoweth upon them all *saving* ^f *Graces*, necessary to attain eternal Life, as the *sense of God's Love*, the *assurance of our Election*, with *Regeneration, Justification*, and *grace to do good Works*, till we come to live with him in his hea-

^a Rom. 4. 25. ^b Phil. 3. 9. ^c Matth. 25. 35. Acts 9. 4. Matt. 15. 45. Zach. 2. 18. ^d Eph. 4. 23, 24. ^e Rom. 8. 29. 2 Cor. 3. 18. ^f John 15. 5. & 1. 16. 2 Cor. 8. 1, 4, 6, 7, 19.

venly Kingdom. This should teach all true Christians to keep themselves as the *undefiled Members* of Christ's holy Body, and to beware of all *Uncleanness* and *Filthiness*, knowing that they live in Christ, or rather, that Christ *liveth in them*. From this *Union* with Christ (sealed unto us by the *Lord's Supper*) Saint Paul draweth Arguments, to with draw the *Corinthians* from the Pollution both of *Idolatry*; 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, From the former Communion 'twixt Christ and Christians, there flows another Communion 'twixt Christians among *themselves*. Which is also lively represented by the Sacrament of the *Lord's Supper*: In that the whole Church being *many*, do all communicate of *one* Bread, in that holy Action. * *We being many, are one Bread, and one Body; for we are all Partakers of that one Bread*; That as the Bread which we eat in the Sacrament, is but *one*, though it be consisted of *many* Grains; so all the faithful, though they be *many*, yet are they but *one mystical Body*, under *one Head*, which is Christ. Our Saviour prayed *five times* in that prayer which he made after his last Supper, that his Disciples might be *† one*; to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no Distance of place can part it; so *strong*, that Death cannot dissolve it; so *durable*, that time cannot wear it out; so *effectual*, that it breeds a fervent love be-

* 1 Cor. 10. 17. † John 17. 11, 21, 22, 23, 26.

twixt those who never saw one another's Face. And this *conjunction of Souls* is termed the *Communion of Saints*, which Christ effecteth by *Six special Means*. First, by governing them all by *one* and the same *holy^a Spirit*. Secondly, by enduing them all with *one* and the same *faith^b*. Thirdly, By shedding abroad his *own^c Love* into all their Hearts. Fourthly, By *regenerating* them all by *one* and the same *Baptism*. Fifthly, By *nourishing* them all with *one* and the same spiritual *Food*. Sixthly, By being *one^f quickning Head* of that *one* body of his Church, which he *reconciled* to God *in the Body of his Flesh*. Hence it was that the multitude of Believers in the Primitive *Church*, were of *one Heart* and of *one Soul*, in *Truth, Affection, and Compassion*. And this should teach Christians to *love* one another; seeing they are *all Members* of the same holy and mystical Body; whereof *Christ* is Head. And therefore they should have all a *Christian Sympathy*, and *fellow-feeling*, to *rejoice* one in anothers Joy, to *condole* one in anothers Grief, to *bear* with one anothers Infirmary; and mutually to *relieve* one anothers Wants.

Of the Fourth end of the Lord's Supper.

4. To feed the Souls of the faithful, in the assured Hope of Life everlasting. For this Sacrament is a sign and Pledge unto us as many as shall receive the same according to Christ's Institution, that he will according to his Promise, by the vertue of his

^a 1 Cor. 12. 13. ^b Eph. 4. 5. ^c Rom. 5. 5. ^d Tit. 3. 5. ^e Eph. 4. 5. ^f 1 Cor. 10. 17. 11. 33. ^g Col. 1. 18. ^h Verse 22. ⁱ Acts 4. 32.

crucified

crucify ^a *Body* and Blood, as verily feed our Souls to Life ^b *as our Bodies are by Bread and Wine nourished* to this *temporal* Life. And to this end Christ in the action of the Sacrament ^c *really giveth his very body and blood* to every faithful Receiver. Therefore the Sacrament is called the ^d *Communion of the Body, and Blood of the Lord*. And ^e *Communication* is not of things *absent*, but *present*: Neither were it the *Lord's Supper*, if the *Lord's Body* and *Blood* were not *there*. Christ is verily present in the Sacrament, by a *double Union*: Whereof the first is *spiritual*, 'twixt Christ and the *worthy Receiver*; the Second is *Sacramental*, betwixt the *Body* and *Blood* of Christ, and the *outward Signs* in the Sacrament. The former is wrought by Means that the *same holy Spirit*, dwelling in Christ and in the *Faithful*, ^f *incorporateth the Faithful, as Members unto Christ their Head, and so makes them one with Christ and partakers of all the Graces, Holiness, and eternal Glory, which is in him; as sure and as verily, as they hear the Words of the Promise, and are partakers of the outward Signs of the holy Sacrament. Hence it is, that the Will of Christ is a true Christian's Will:*

^a Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est verè nobis in cœna dari Christi corpus, ut sit animis nostris in cibum salutarem. *Calv. in Com. in 1 Cor. 11. 25.* ^b 1 Cor. 10. 16.

^c Quod se nobis communicat, id fit arcanâ spiritus sancti virtute, quæ res locorum distantia sejunctas, ac procul distitas non modò aggregare, sed co-adunare in unum potest. *Calv. in 1 Cor. 11. 25.*

^d Hæc (sc. corpus & sanguis Domini) accepta atque hausta id efficiunt, ut & nos in Christo & Christus in nobis sit. *Hil. lib. 8. de Trin.* Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas præparavit genas. *B. Agnetis disc. ap. Amb.*

and the Christian's *Life is Christ, who liveth in him, Galatians 2. verse 20.* If ye look to the *things* that are united; this Union is *essential*; if to the *truth* of this Union; it is *real*: If to the *manner* how it is wrought; it is *spiritual*. It is not our Faith, that makes the Body and Blood of Christ to be present; But the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but *receive* and *apply* unto our Souls those heavenly Graces, which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Local*, but a *spiritual* Conjunction of the earthly Signs, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood* of Christ in the act of receiving; as if by a *mutual Relation*, they were but *one* and the *same thing*. Hence it is that in the same * instant of Time, that the worthy Receiver eateth with his Mouth the *Bread* and *Wine* of the *Lord*, he eateth also with the Mouth of his Faith, the very *Body* and *Blood* of *Christ*. Not that † Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament, lifts up his Mind unto Christ; not by any *local Mutation*, but by a *devout Affection*; so that in the *holy* || *contemplation of Faith*, he is at that *present with Christ, and Christ*

* Corpus non adest, cum pane, & *qua*, id est, simul loco, sed *quæ*, id est, simul tempore. † Quum cœna cœlestis sit actio, minimè absurdum est Christum in cœlo manentem à nobis recipi. *Cal. in 1 Cor. 11. 25.* || Fidem mitte in cœlum, & eum in terris tanquam presentem tenuisti. *Aug. Ep. 3. ad Vol.* Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem testeram esse corporis *Christi*, non dubitas impleri à Domino, quod verba sonant: corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimque ex *Christi* carne vivificam in nos per spiritum diffundi. *Calvinibid.*

with

with him. And thus believing and meditating how Christ his Body was crucified; and his precious Blood shed for the remission of his Sins, and the reconciliation of his Soul unto God; his Soul is hereby *more effectually fed* in the assurance of eternal Life, than Bread and Wine can nourish his Body to this *temporal* Life. There must be therefore of Necessity in the Sacrament, both the outward Signs to be *visibly* seen with the *Eyes of the Body*, and the Body and Blood of Christ, to be *spiritually discerned* with the *Eye of Faith*. But the form, how the Holy Ghost makes the Body of Christ being absent from us in place, to be *present* with us by our Union, St. Paul terms a * *great Mystery*; such as our Understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare *signifying* Signs, but such as wherewith Christ doth indeed *exhibit* and give to every *worthy Receiver*, † not only his *divine vertue and efficacy*; but also his *very Body and Blood*; as verily as he gave to his Disciples the *Holy Ghost*, by the sign of his *sacred breath*, or *health* to the diseased, by the *Word of his Mouth*, or *touch of his Hand or Garment*. And the *apprehension* by *Faith* is more forcible, than the exquisitest *comprehension* of *Sense* or *Reason*. To conclude this Point; this holy Sacrament is that *Blessed Bread*, which being eaten, opened the

* Eph. 5. 32. † Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. *Calv. ibid.*

Eyes of the *Emmaites*, that they *knew Christ*. This is that *Lordly Cup*, by which *we are all made to drink into one Spirit*. This is that *Rock*, *flowing with Honey*, that reviveth the fainting *Spirits* of every true *Jonathan*, that tasteth it with the *Mouth of Faith*. This is that *Barly Loaf*, which *tumbling from above*, strikes down the *Tents* of the *Midianites* of infernal *Darkness*. *Elias's Angelical Cake* and *Water* preserved him *Forty Days* in *Horeb*; and *Manna* (*Angels Food*) fed the *Israelites* *Forty Years* in the *Wilderness*; but this is that *true Bread of Life*, and heavenly *Manna*, which if we shall *duly eat*, will nourish our *Souls for ever* unto *Life eternal*. How should then our *Souls* make unto *Christ* that request from a *spiritual Desire*, which the *Capernaïtes* did from a *carnal Motion*? *Lord evermore give us this Bread.*

The fifth end of the Lord's Supper.

5. To be an assured pledge unto us of our *Resurrection*. The *Resurrection* of a *Christian* is two-fold; First, the *spiritual Resurrection* of our *Souls*, in this *Life*, from the death of *Sin* called the *first Resurrection*: Because that by the *Trumpet-voice* of *Christ*, in the preaching of the *Gospel*, we are raised from the death of *Sin*, to the *Life of Grace*: *Blessed and holy is he* (saith *Saint John*) *who hath part in the first Resurrection*; for on such, the *Second Death* hath no

¹ Luke 24. 30, 41. ² 1 Cor. 12. 13. ³ 1 Sam. 14. 27. ⁴ Judg. 7. 13.
⁵ 1 Kings 19. 6, 7, 8. ⁶ Psal. 78. 24, 25. Exod. 16. 35. ⁷ John 6.
32, 35, 49, 50. ⁸ John 6. 51, 58. ⁹ John 6. 34. ¹⁰ John 5. 25.
Rom. 6. 4, 5, 12. ¹¹ Rev. 20. 6.

Power;

Power: The ^a Lord's Supper is both a *Mean* and a *Pledge* unto us, of this spiritual and First Resurrection. ^b *He that eateth me, even he shall live by me.* And then we are fit *Guests* to ^c *fit at the Table with Christ*; when like *Lazarus*, we are raised from the *Death* of Sin, to *newness* of Life.

The Truth of this first Resurrection will appear by the Motion wherewith they are internally moved; for if, when thou art moved to the duties of Religion, and practice of Piety; thy Heart answereth, with *Samuel*: ^d *Hear I am, speak Lord, for thy Servant heareth.* And with *David*, ^e *O God, my Heart is ready.* And with ^f *Paul*, *Lord what wilt thou have me to do?* Then surely, thou art raised from the death of Sin, and hast thy part in the *first Resurrection*: But if thou remainest Ignorant of the true Grounds of Religion, and findest in thy self a kind of secret loathing of the Exercises thereof, and must be drawn, as it were against thy Will, to do the Works of Piety, &c. then surely thou hast *but a name that thou livest, but thou art dead*, as Christ told the ^g *Angel* of the *Church of Sardis*, and thy Soul is but as Salt to keep thy Body from stinking.

Secondly, The *corporal* Resurrection of our Bodies at the last Day, which is called the *second Resurrection*, which freeth us from the first Death. ^h *He that eateth my Flesh and drinketh my Blood, hath*

^a Hinc apud priscos Sacramentum baptismi appellabatur Salus; Sacramentum vero Domini corporis, *Vita*. Aug. lib. 1. de peccatorum meritis, cap. 14. ^b John 6. 57. ^c John 12. 2. ^d 1 Sam. 3. 10. ^e Psal. 108. 1. ^f Acts 9. 6. ^g Rev. 3. 1. ^h John 6. 54.

eternal

eternal Life, and I will raise him up at the last Day. For this Sacrament signifieth and sealeth unto us, that *Christ* died and rose again for us; and that his **Flesh quickneth and nourisheth* us unto eternal Life: and that therefore our Bodies shall surely be raised to eternal Life at the last Day. For seeing our *Head* is risen, all the *Members* of the Body shall likewise surely rise again. For how can those Bodies which (being the *weapons of Righteousness*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *Members of Christ*) have been *†fed and nourished* with the *Body and Blood* of the *Lord of Life*, but be raised up again at the last Day? And this is the cause that the Bodies of the Saints, being dead, are so reverently buried and laid to sleep in the *LORD*. And their *burial places* are termed the *|| Beds and Dormitories of the Saints*. The Reprobates shall arise at the last Day; but by the Almighty Power of Christ, as he is *Judge*, bringing them as Malefactors out of the Goal, to receive their Sentence, and deserved Execution: But the Elect shall arise by virtue of *Christ's Resurrection*, and of

* Hinc panis & vinum à veteribus nominantur symbola resurrectionis, *Conc. Nicen. John 6. 51.* Caro Christi non in sese, sed in verbo ipsi hypostaticè unito, vivifica est: *Cyr. in Johan. 10. 13.* Et quia est propria caro verbi cuncta vivificantis. *Synod. Eph. Directa Fide ad Reginas.* Vivificat 1. ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium; 2. ratione copulationis: nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest. *Johan. 6. 63.* i.e. carnalis opinio non conveniens cum mysterio manducationis carnis Christi. *†* Quomodo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? *Iren. lib. 4. cap. 34. || Isa. 26. 19, 20.*

the Communion which they have with him, as with their *Head*. And *his* Resurrection is the ^a *cause* and *assurance* of ours. The ^b *Resurrection* of Christ is a Christian's particular Faith: The *Resurrection* of the *Dead*, is the *Child of God's* chiefest confidence. Therefore Christians in the Primitive Church were wont to salute one another in the Morning, with these Phrases; ^c *The Lord is risen*: And the other would answer, *True, the Lord is risen indeed*.

The sixth End of the Lord's Supper.

6. *To seal unto us the assurance of everlasting Life.* Oh what more wished or loved, than *Life*? Or what do all Men naturally more, ^d either fear or abhor than *Death*? Yet is this *first Death* nothing, if it be compar'd with the *second Death*: Neither is this *Life* any thing worth, in comparison of the *Life to come*. If therefore thou desirest to be assured of *Eternal Life*, prepare thy self to be a worthy Receiver of this *blessed Sacrament*. For our Saviour assureth us, ^e *That if any Man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the Life of the World*. He therefore who *duly* eateth of this holy Sacrament, may *truly* say, not only *Credo vi-*

^a Christi resurrectio, in qua nostra innititur, communis resurrectionis Fidei jussor est. *Theod.* ^b Mortuum esse Christum etiam Pagani credunt: surrexisset vero propria Fides est Christianorum. *Aug. l. 16. contra Faust. cap. 19.* Tota fiducia Christianorum est resurrectio mortuorum. *Tert. lib. 5. de resurrect. Carn. Kives arisen, de deus arisen.* ^d Omnium terribilium terribilissimum mors. *Arist.* ^e *John 6. 51.*

vitam eternam, I believe Life everlasting; but also *Edo vitam eternam*, I eat Life everlasting. And indeed, this is the *true Tree of Life*, which God hath planted in the midst of the *Paradise of the Church*: And whereof he hath promis'd * *to give every one that overcometh, to eat*. And this Tree of Life, by infinite degrees excelleth the *Tree of Life* that grew in the *Paradise of Eden*; for *that* had his Root in the *Earth*, this from *Heaven*; *that* gave but Life to the *Body*, *this* to the *Soul*; *that* did but preserve the Life of the *Living*, *this* restoreth Life to the *Dead*. The † *Leaves of this Tree heal the Nations* of Believers, and it yields *every Month a new manner of Fruit*, which nourisheth them to Life everlasting. Oh, blessed are they who often eat of this Sacrament! At least, *once every Month*, taste anew of this renewing Fruit, which Christ hath prepared for us at his Table to heal our Infirmities, and to confirm our Belief of Life everlasting.

Of the seventh End of the Lord's Supper.

7. To bind all *Christians*, as it were by an || *Oath of Fidelity*, to serve the One only true God; and to admit no other *propitiatory Sacrifice for Sins*, but that *one real Sacrifice* which by his Death Christ *once offered*, and by which he finished the *Sacrifices of the Law*, and effected *eternal redemption* and *Righte-*

* Rev. 2. 7. † Rev. 22. 2. || Milites Sacramento erant jurati & ob-
 hristi ad præstandam soli imperatori fidelitatem & obedientiam.

ousness for all believers. And so to remain for ever a publick *mark of profession*, to distinguish Christians from all Sects and false Religions. And seeing that in the *Mass* there is a *strange Christ* adored, not he that was born of the *Virgin Mary*, but one that is *made of a Wafer Cake*; and that the offering up of this *Breaden God* is thrust upon the *Church*, as a *propitiatory Sacrifice for the Quick and the Dead*: All true Christians upon the danger of *wilful perjury* before the *Lord Chief Justice* of Heaven and Earth, are to detest the *Mass* as the Idol of Indignation, which is most derogatory to the all sufficient world-saving merits of *Christ's* Death and Passion. For by receiving the Sacrament of the *Lord's Supper*, we all swear that all *real Sacrifices* are ended by our Lord's death: And that his *body and blood once crucified and shed*, is the *perpetual food* and nourishment of our souls.

2. *How to consider thine own unworthiness.*

A Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed*, contrary to *every one* of the Commandments; remembering that without *repentance* and *God's Mercy* in Christ, the * *Curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of God's Command-

* Deut. 27. 26. Gal. 3. 10.

ments. And having taken a *due survey* both of thy Sins and Miseries, retire to some secret place, and there putting thy self in the sight of the *Judge*, as a *guilty Malefactor* standing at the Bar to receive his Sentence, bowing thy *Knees* to the *Earth*, smiting thy *Breast* with thy *Fists*, and bedewing thy *Cheeks* with thy *Tears*, confess thy Sins, and humbly ask him Mercy and Forgiveness, in these, or the like Words,

An humble Confession of Sins, to be made unto God before the receiving of the Holy Communion.

O God and heavenly Father, when I consider the Goodness which thou hast ever shewed unto me, and the Wickedness which I have * *committed against Heaven and against thee*, I am ashamed of my self, and Confusion seems to cover my Face as a Veil; for which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the Breach of all thy Holy Laws. For the love of my Heart hath not so entirely cleaved unto thy † Majesty, as to *vain and earthly* things. I have not feared thy *Judgments* to deter me from Sins, nor trusted to thy *Promises*, to keep me from doubting of my *temporal*, or from *despairing* of mine eternal State, I have made the rule of thy || divine Worship, to be *what my Mind thought fit*, not *what thy Word prescribed*; finding my Heart more prone to

* Luke 15. 21. † The First Commandment. Deut. 6. 5. Psal. 22. 5, 6, & 38, 8. || The Second Commandment. Deut. 12. 32. Matth. 15. 9.

remember my *blessed Saviour* in a *painted Picture* of *Man's device*, rather than to behold him ^a *crucified* in his *Word* and *Sacraments*, after his own ordinance. Whereas ^b I should never use thy *name* (whereat *all knees do bow*) but with *religious reverence*; nor any part of thy worship, without due *preparation* and *zeal*: I have blasphemously abused thy holy name by *rash* and *customary Oaths*; yea, I have used Oaths by thy *sacred name*, as false covers of my *filthy sins*. And I have been present at thy service oft-times more for *ceremony* than *conscience*, and to *please men* more than to *please thee*, my gracious God.

Whereas I should ^c *sanctifie thy Sabbath-day*, by being present at the ^d *publick exercises* of the *Church*, and by *meditating privately* on the *word* and *works* of God, and by *visiting the sick*, and ^e *relieving* of my *poor brethren*: alas, I have thought those holy Exercises a *burden*, because they hinder my *vain sports*; yea, I have spent many of thy *Sabbaths* in my own ^f *prophane pleasures*, without being present at any part of thy *divine worship*.

Whereas I should have given all due reverence to my ^g *Natural, Ecclesiastical, and Political Parents*; I have not shewed that measure of duty and affection to my Parents, which their *care* and *kindness* hath deserved. I have not had thy *Ministers* in such *singular* ^h *love for their works sake*, as

^a Gal. 3. 1. ^b The third Commandment. Philip. 2. 10. 1 Kings 19. 10. Jer. 5. 2. Here confess thy rash false swearing. ^c The fourth Commandment. ^d Acts 20. 7. ^e 1 Cor. 16. 2. ^f Here confess thy travelling on the Sabbath, and thy leaving the holy exercise, to go to sporting or feasting. ^g The fifth Commandment. ^h 1 Thess. 5. 13. Gal. 4. 15.

I ought: but I have *taunted* at their *zeal*, and *hated* them because they *reproved* me *justly*. And I have carried my self *contemptuously* against thy *Magistrates* and *Ministers*, though I knew that it is *thine ordinance*, that I should be obedient unto them.

^a Where I should be ^b *slow to wrath*, and ^c *ready to forgive offences*, and not suffer the *Sun* to go down upon my *wrath*, but to do good for evil, loving my very *enemies*, for thy sake: I alas, for one sorry word, have burst out into open *rage*; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own *malice*, rather than to eat of thy *holy Supper*.

^d Where I should keep my *Mind* from all *filthy lust*, and my *Body* from all *uncleanness*: O Lord, I have defiled both, and made my *heart* a *Cage* of all impure thoughts, and my *Mind* a very *Stye* of the unclean Spirit. Yea the *remedy* which thou (Lord) hast ordained for *Incontinency*, could not contain me within the bounds of *Chastity*: for by doating on *beauty*, whose ground is but *dust*, Satan hath *bewitched* my flesh to lust after *strange flesh*.

Where I should have lived in ^e *uprightness*, giving every Man his due, being contented with mine own estate, and living conscionably in my *lawful*

^a Here confess thy Disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors. ^b The sixth Commandment. ^c Prov. 19. 11.

^d Eph. 4. 32. Matth. 5. 44. Here confess thy hastiness and fury, and if thou hast been any way the cause of any Man's death unjustly or cruelly. ^e The seventh Commandment. 1 Thes. 4. 3, &c. Rom. 6. 13. Here confess unto God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed over thee. ^f The eighth Commandment.

Calling, should be ready according to mine Ability) to lend and ^a give unto the Poor : O Lord, I have by *Oppression, Extortion, Bribes, Cavillation*, and other *indirect Dealings*, under pretence of my *Calling* and *Office*, robbed and purloined from my fellow Christians : Yea, I have received and suffered *Christ*, where I was trusted many a Time; in his *poor Members*, to stand *hungry, cold and naked* at my Door, and *hungry, cold and naked*, to go away succourless, as he came; and when the leanness of his *Cheeks* pleaded *Pity* the hardness of my Heart would shew no Compassion.

Where I should have made ^b Conscience to *speake the Truth in Simplicity*, without any falsehood, *prudently* ^d judging aright, and *charitably* construing all Things in the best part; and shou'd have defended the ^e *good Name* and *Credit* of my Neighbour; alas, (vile wretch that I am) I have belyed and ^f *slandred* my Fellow brother, and as soon as I heard an *ill Report*, I made my *Tongue* the *instrument* of the *Devil*, to blazon that abroad unto others, before I knew the Truth of it my self I was so far from *speaking a good Word*, in defence of his *good Name*; that it tickled my Heart in secret to hear one that I envy'd to be taxed with such a Blemish; though I knew that otherwise the Graces of God shined in him in abundant Measure. I

^a Eph. 4. 28 Luke 6. 34, 35. Lev. 25. 35. Here confess if thou hast secretly stol'n, or, openly robbed any thing, or hast detained from any fatherless Child that which is his by right. ^b The Ninth Commandment. ^c Zach. 8. 16. Matth. 10. 16. ^d 1 Cor. 13. 7. ^e Matth. 1. 18, 19. ^f Psal. 50. 20, & 15. 3. Here confess if thou hast belyed or slandered thy Neighbour, or not spoken the Truth to clear his innocency, when thou wast called thereto.

made *Fests* of *officious*, and *advantage* of *pernicious* Lies; herein shewing my self a right * *Cretian*, rather than an upright *Christian*.

And lastly, (O Lord) where I † should have rested || *fully contented* with that *Portion* which thy Majesty thought meetest to bestow upon me in this *Pilgrimage*; and rejoiced in *another's* good as in mine *own*; alas, my Life hath been nothing else but a *greedy lusting* after this neighbours *House*, and that neighbours *Land*; yea, secretly wishing such a Man dead, that I might have his *Living* or *Office*; coveting rather those things which thou hast bestowed on *another*, rather than being thankful for that which thou hast given unto *my self*. Thus I, O Lord, who am a *carnal Sinner*, and *sold under Sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* unto the *least*; and here I stand Guilty before thy judgment Seat, of the breach of all thy Laws; and therefore liable to thy *Curse*, and to all the Miseries that *Justice* can pour forth upon so *Cursed* a Creature. And whither shall I go for Deliverance from this Misery? *Angels* blush at my Rebellion, and will not help me: *Men* are guilty of the like *Transgression*, and cannot help themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord: For that were but to end the miseries of this Life, and to begin the endless torments of Hell: I will rather

* Tit. 1. 12. The Tenth Commandment. † Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.

appeal to thy ^a *Throne of Grace*, where mercy reigns to pardon *abounding* sins; and out of the *depth* of my *miseries*, I will cry with ^b *David*, for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions*, yet will I, like *Job*, ^c *put my trust in thee*. *Though thou shouldest drown me in the Sea of thy displeasure*, with *Jonas*, yet will I catch such hold on thy *Mercy*, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the *bowels of Hell*, as ^d *Jonas* into the *Belly of the Whale*: yet from thence would I cry unto thee; O *God the Father of Heaven*, O *Jesus Christ the Redeemer of the World*, O *Holy Ghost my Sanctifier*, *three Persons, and one eternal God*, have mercy upon me a *miserable sinner*. And seeing the *goodness* of thine *own* nature first moved thee to send thine *only begotten Son* to die for my sins, that by his death I might be reconciled to thy *Majesty*: O reject not now my penitent soul, who being *displeased* with her self for sin, desireth to return to serve, and *please* thee in newness of life: And reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to *sink* in the *Sea* of my sins and misery. Wash away the *multitude* of my sins, with the *merits* of that *blood* which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *bles-sed Sacrament* of thy precious *Body and Blood*; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy *Death and Passion*, all my sins are so free-

^a Heb. 4. ult. ^b Psal. 130. 1. ^c Job 13. 12. ^d John 2. 2.

ly and fully remitted and forgiven, that the curses and judgments which my sins have deserved, may never have power either to *confound* me in this life, or to *condemn* me in the World which is to come. For my stedfast Faith is, that * *thou hast died for my sins, and risen again for my justification.* This I believe, O Lord, *help mine unbelief.* Work in me likewise, I beseech thee an *unfeigned Repentance*; that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in *newness of life*, and greater measure of *holy devotion.* And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and *pledges* of my *Communion* with thee; thou may'st henceforth so dwell by thy *Spirit* in me, and I so live by *faith*, in thee; that I may carefully walk all the days of my life, in *godliness* and *piety* towards thee, and in *Christian love* and *charity* towards all my Neighbours; that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternal life*, through *Jesus Christ* my Lord and only Saviour, *Amen.*

3. Of the means whereby thou may'st become a worthy Receiver.

THese means are duties of two sorts: The former respecting God; the latter our Neighbour. Those which respect God, are three; First,

* Rom. 4. ult.

Sound

Sound Knowledge: Secondly, true Faith: Thirdly, unfeigned Repentance. That which respecteth our Neighbour, is but one, sincere Charity.

1. Of Sound Knowledge, requisite in a worthy Communicant,

Sound Knowledge is a sanctified Understanding of the first Principles of Religion. As first of the Trinity of Persons in the Unity of the Godhead. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and Misery due to Sin. Fourthly, of the Nature and Offices of Christ, and Redemption by Faith in his Death, especially of the Doctrine of the Sacraments, sealing the same unto us. For as an House cannot be built unless the Foundation be first laid, so no more can Religion stand, unless it be first grounded upon the certain Knowledge of God's Word. Secondly, if we know not God's Will, we can neither believe nor do the same. For as worldly Businesses cannot be done but by them who have Skill therein; so without knowledge must Men be much more ignorant in divine and spiritual Matters. And yet in temporal Things a Man may do much by the light of Nature: But in religious Mysteries, the more we rely upon † natural Reason, the further we are from comprehending spiritual Truth. Which discovers the fearful Estate of those who receive without Knowledge, and the more fearful Estate of those Pastors who minister unto them without Catechizing.

* Heb. 6. 1, 2. John 17. 3. 1 Tim. 2. 4. 2 Cor. 13. 5, † 1 Cor. 2. 14. Rom. 8. 7.

2. Of sincere Faith, required to make a worthy Communicant.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that ^a Devils and Reprobates have in an excellent measure, and do believe it and tremble) but ^b a true persuasion, as of all those things whatsoever the Lord hath revealed in his Word; so also a particular application unto a Man's own soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him, as well as to any other. For first, if we have not the ^c righteousness of Faith, the Sacrament seals nothing unto us; and every Man in the Lord's Supper receiveth so much as he believeth. Secondly, Because that without Faith we communicating on earth, cannot apprehend Christ in Heaven. For as he ^d dwelleth in us by Faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be persuaded in our consciences that our receiving is ^e acceptable unto God.

3. Of unfeigned repentance requisite for a true Communicant.

^f True repentance is a holy change of the mind, when

^a James 2. 19. ^b Heb. 4. 2. ^c Rom. 4. 11. ^d Eph. 3. 17. ^e Heb. 11. 6. Rom. 14. 23. ^f Isa. 55. 7. Ezek. 33. 11. Acts 26. 29. & 3. 19. Luke 1. 74, 75.

upon the feeling sight of God's mercy, and of a Man's own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his Days. For as he that is glutted with *Meat* is not apt to eat *Bread*; so he that is stuffed with ^a *Sins*, is not fit to receive *Christ*. And a *conscience* defil'd with wilful *filthiness*, makes the use of all *holy things* *unholy* unto us. Our sacrificed spotless Passover cannot be eaten with the fower leaven of malice and wickedness, saith *Paul*, 1 Cor. 5. 8. Neither can the old Bottles of our corrupt and impure Consciences, retain the new Wine of *Christ's* precious Blood, as our Saviour saith, *Mark* 2. 22. We must therefore truly repent, if we will be worthy Partakers.

4. *The Duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without ^b *Love* to our Neighbour, no *Sacrifice* is acceptable unto God. Secondly, because one *chief End* wherefore the *Lord's-Supper* was ordain'd, is to ^c *confirm* *Christians Love* one towards another. Thirdly, no Man can assure himself that his *own Sins* are forgiven of God, if his Heart cannot yield to forgive the ^d *faults of Men* that have offended him.

^a Heb. 2. 13, 14. Tit. 1. 15. ^b Matth. 5, 23, 24. ^c John 13. 14, 34, 35. ^d Matth. 6. 12, 14, 15, & 18, 35.

Thus

Thus far of the *first sort* of Duties which we are to perform before we come to the Lord's Table, called *Preparation*.

2. Of the *second sort* of Duties which a worthy Communicant is to perform at the receiving of the Lord's Supper, called *Meditation*.

THIS Exercise of Spiritual *Meditation*, consists in divers Points.

First, When the *Sermon* is ended, and the *Banquet* of the Lord's Supper begins to be celebrated, meditate with thy self how thou art invited by * *Christ* to be a Guest at his *holy Table*, and how lovingly he inviteth thee, † *Ho, every one that thirsteth, come ye to the Waters of Life, &c. Come, buy Wine and Milk, without Money, and without Price: Eat ye that which is good, let your Soul delight it self in fatness* § *Take ye, eat ye; This is my Body, which is broken for you; drink ye all of this; for this is my Blood which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lord's own Table? What better fare can be afforded, than to feed on the Lord's own Body and Blood? If *David* thought it to be the greatest favour that he could shew unto good || *Barzillai*, for all the kindness that he shew'd unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem: How much

* Matth. 23. † Isa. 55. 1, 2. § Matth. 26. 26, 27, 28, &c. || 2 Sam. 19. 33.

greater

greater favour ought we to account it, when *Christ* doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, As * *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his Son, left his servants beneath in the Valley; so when thou comest to the spiritual Sacrifice of the Lord's Supper, lay aside all earthly thoughts and cogitations; that thou may'st wholly contemplate of *Christ*, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self, how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having been crucified for thy sins, offereth himself now to be received by faith into thy soul. On the other side, consider how sinful a Creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthiness, and wallowing ever since in the mire of Iniquity; bearing the Name of a Christian, but doing the works of the Devil; adoring Christ with an Hail King in thy mouth, but spitting Oaths in his face, and crucifying him anew with thy graceless actions.

Fourthly, Ponder then with what face darest thou offer to touch so holy a Body with such de-

filed Hands? or to *drink such precious Blood* with so *lewd* and *lying* a Mouth? Or to lodge so *blessed* a Guest in so *unclean* a Stable? For if the *Bethshemites* were slain, for but looking *irreverently* into the *Ark of the old Testament*, what Judgments mayest thou justly expect, who with such *impure Eyes* and *Heart*, art come to see and receive the *Ark of the New Testament*, in which * *dwelleth all the fulness of the Godhead, bodily*?

If † *Uzzah* for but *touching* (tho' not without *Zeal*) the *Ark of the Covenant*, was *stricken with sudden Death*; what *stroke of divine Judgment* mayest thou not fear, that so *rudely*, with *unclean hands*, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the *Treasures of Wisdom and Knowledge*?

If *John Baptist* (the holiest Man that was born of a Woman,) thought himself || *unworthy* to bear his Shoes; how *unworthy* is such a *prophane wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Blood*?

If the blessed Apostle *Saint Peter*, seeing but a *glimpse* of *Christ's Almighty Power*, thought himself *unworthy* to stand in the *same Boat* with him; how *unworthy* art thou to sit with *Christ* at the *same Table*, where thou may'st behold the *infinity* of his *Grace* and *Mercy* display'd?

If the § *Centurion* thought that the *roof of his House* was not worthy to harbour so *divine* a Guest, what *Room* can there be fit under thy *Ribs*, for *Christ's Holiness* to dwell in?

* Col. 2. 3, 9. † 2 Sam. 6. 7. † Matth. 3. 11. § Matth. 8. 8.

If the *Bloody-issued* sick Woman feared to touch the *Hem of his Garment*; how should'st thou tremble to eat his *Flesh*, and to drink his *all-healing Blood*.

Yet if thou comest *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy Sins past, and purposing unfeignedly to amend thy Life henceforth, let not thy former Sins affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy Soul, that all thy Sins and the *Judgments* due unto them, are fully *pardoned*, and clean *washed away* by the *Blood of Christ*. For, this Sacrament was not ordained for them who are perfect; but to help penitent Sinners unto perfection. Christ came, * *not to call the Righteous, but Sinners to Repentance*. And he saith, that *the whole need not the Physician, but they that are Sick*: Those hath Christ called, and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth, that not *one* Sinner who came to Christ for *Mercy*, went ever away without his Errand. Bathe thou likewise, thy *sick Soul*, in this *Fountain of Christ's Blood*; and doubtless according to his *Promise*, *Zach. 13. 1.* thou shalt be healed of all thy Sins and *Uncleanness*. Not Sinners therefore, but they who are *unwilling* to repent of their Sins, are debarred this Sacrament.

Fifthly, Meditate, that Christ left this Sacrament unto us, as the *chief Token* and *Pledge* of his *Love*: not when we would have made him a King, *John*

* *Matth. 9. 12, 13. Matth. 11. 28.*

6. 15. (which might have seemed a *requital* of Kindness) but when *Judas* and the High Priests were conspiring his *Death*, therefore wholly of his mere Favour. When *Nathan* would shew *David* how entirely the *poor Man* loved his *Sheep* that was killed by the *rich Man*; he gave her (saith he) to eat of his own *Morsels*, and of his own *Cup* to drink, 2 Sam. 12. 3. and must not then the love of *Christ* to his *Church* be unspeakable, when he gives her his own *Flesh* to eat, and his own *Blood* to drink, for her spiritual and eternal Nourishment? If then there be any love in thy Heart, take the *Cup of Salvation* into thy Hand, and pledge his Love with Love again, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament, then lay aside all Praying, Reading, and all other Cogitations whatsoever; and settie thy Meditations only upon those holy *Actions* and *Rites*, which according to *Christ's Institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our Weakness) to appoint those Rites, as Means the better to lift up our Minds to the serious Contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart *Bread* and *Wine* on the *Lord's Table*; and consecrating them by *Prayers* and the rehearsal of *Christ's Institution*, to be a holy *Sacrament* of the blessed *Body* and *Blood* of *Christ*; then meditate, how God the Father, of his meer Love to mankind, set apart, and sealed his only begotten Son, to be the all-sufficient Means, and only Mediator, to redeem

us from Sin, and to reconcile us to his Grace, and to bring us to his Glory.

When thou seest the Minister break the *Bread*, being blessed; thou must meditate, that *Jesus Christ* the eternal Son of God was put to Death, and his blessed Soul and Body (with the sense of God's *Anger*) broken asunder for thy Sins, as verily as thou now seest the holy Sacrament to be broken before thine Eyes. And withal call to mind the heinousness of thy Sins, and the greatness of God's Hatred against the same; seeing God's Justice could not be satisfy'd but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *That the * King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and looketh upon thee, whether thou hast on thee thy † *Wedding Garment*. Think also, that all the holy ‖ *Angels* that attend upon the *Elect* in the Church, and § do desire to behold the celebration of these holy *Mysteries*, do observe thy Reverence and Behaviour. Let thy Soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquy unto *Christ*.

* Matth. 22. 11. † This wedding Garment is Righteousness and true Holiness. Rev. 19. 8. Eph. 4. 24. ‖ 1 Cor. 11. 10. § 1 Pet. 1. 12.

A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.

I*S it true indeed, that ^a God will dwell on Earth? Behold the Heaven, and the Heaven of Heavens are not able to contain thee; how much more unable is the Soul of such a sinful Castiff as I am to receive thee?*

But seeing it is thy blessed Pleasure to come thus to ^b sup with me, and to ^c dwell in me: I cannot for Joy but burst out and say, *what is Man that thou art so mindful of him, and the son of man, that thou so regardest him? What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchedness of my Nature. I am, in a word, a carnal Creature, whose very Soul is ^d sold under Sin; a wretched Man, compassed about with ^e a body of Death. Yet, Lord, seeing thou ^f callest, here I come; and seeing thou callest Sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more leproous than Gehazi, more unclean than Magdalen, more blind in Soul, than Bartimeus was in Body; for I have lived all this while, and never seen the true light of thy Word.*

^a 1 Kings 8. 27. ^b Rev. 3. 20. ^c John 14. 23. ^d Rom. 7. 14. ^e Verse 14. ^f Matth. 9. 13. & 11. 28.

My Soul runs with a greater *flux of Sin*, than was the *Hemorrhoise's issue of Blood*. *Mephibosheth* was not more *lame to go*, than my Soul is to *walk after thee in Love*. *Jeroboam's Arm* was not more *withered to strike the Prophet*, than my *Hand* is *maimed to relieve the Poor*. Cure me, O Lord, and thou shalt do as great a Work as in curing *them all*. And though I have *all their Sins and Sores*; yet, Lord, so *abundant* is thy *Grace*, so *great* is thy *skill*, that *if thou wilt*, thou canst with a *Word* forgive the *one*, and heal the *other*: And why should I doubt of thy *good Will*, when to save me, will cost thee now but one *loving Smile*; who didst shew thy self so *willing* to redeem me, though it should cost thee *all thy Heart-blood*; and now offerest so graciously unto me the *assured Pledge* of my *Redemption*, by thy *Blood*? * *Who am I, O Lord God?* And what is my *Merit*, that thou hast bought me with so *dear a price*? It is merely thy *Mercy*; and ^b *I, O Lord, am not worthy the least of all thy Mercies*; much *less* to be a partaker of this holy *Sacrament*, the greatest *Pledge* of the greatest *Mercy*, that ever thou didst bestow upon those *Sons of Men* whom thou lovest. How might I, in respect of my own *Unworthiness*, cry out for *Fear* at the sight of thy holy *Sacrament*, as the ^c *Philistines* did, when they saw the *Ark of God* come into the *assembly*? *Woe now unto me a Sinner*; but that thy *Angel* doth comfort me, as he did the *Woman*, ^d *Fear thou not, for I know that thou seekest Jesus*

* 2 Sam. 7. 18. ^b Gen. 32. 10. ^c 1 Sam. 5. 7. ^d *Matth. 28. 5.*

which

which was crucified. It is thou indeed that my Soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore ^a *Elizabeth* thought herself so much *honoured* at thy Presence in the *Womb* of thy *blessed Mother*, that the *babe sprang in her Belly for Joy*; how should my Soul leap within me for Joy, now that thou comest by thy *holy Sacrament*, to dwell in my Heart for ever? Oh what an Honour is this, not that the *Mother of my Lord*, but my Lord himself should come thus to visit me! Indeed Lord, I confess with the faithful ^b *Centurion*, that *I am not worthy that thou shouldest come under my Roof*; and that if thou *didst but speak the word only, my soul should be saved*; yet seeing it hath pleased the *riches of thy Grace*, for the better strengthening of my *Weakness*, to seal thy Mercy unto me, by thy *visible sign*, as well as by thy *visible Word*; in all thankful Humility my Soul speaks unto thee with the *blessed Virgin*: ^c *Behold the handmaid of the Lord, be it unto me according to thy Word.* ^d *Knock thou, Lord, by thy Word and Sacraments at the door of my Heart*; and I will, like the ^e *Publican*, with both my Fists, knock at my *breast*, as fast as I can, that thou may'st enter in; and if the Door will not *open* fast enough, *break it open*, O Lord, by thine Almighty Power, and then enter in, and dwell there for ever; that I may have cause with *Zaccheus* to acknowledge, that ^f *this Day Salvation is come into mine House.*

^a Luke 1. 43, 44. ^b Matth. 8. 8. ^c Luke 1. 38. ^d Rev. 3. 20. ^e Luke 18. 13. ^f Luke 19. 9.

And cast out of me whatsoever shall be offensive unto thee ; for I resign the whole *Possession* of my Heart unto thy sacred Majesty, intreating, that I *may not live henceforth*, but that thou may'st *live* in me, *speak* in me, *walk* in me, and so *govern* me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the Life of Grace, I may afterwards live with thee for ever in the Kingdom of Glory. Grant this, O Lord *Jesus*, for the merits of thy Death and Blood-shedding. *Amen.*

When the Minister bringeth towards thee the Bread thus *blessed* and *broken* ; and offering it unto thee, bids thee, *Take, eat, &c.* then meditate that *Christ himself* cometh unto thee, and both *offereth*, and *giveth* indeed unto thy Faith, his *very Body and Blood*, with all the *merits* of his *Death and Passion*, to feed thy Soul unto *eternal Life* ; as surely as the Minister offereth and giveth the outward Signs, that feed thy Body unto this *temporal Life*. The *Bread of the Lord*, is given by the Minister, but the *Bread which is the Lord*, is given by *Christ himself*.

* When thou takest the Bread at the Minister's Hand to eat it, then *rouse* up thy Soul to *apprehend Christ by Faith*, and to *apply* his Merits to heal thy *Miseries*. Embrace him as sweetly with thy *Faith* in the *Sacrament*, as ever *Simeon* hugged him with his *Arms* in his *swadling Clouts*.

* Sacramentum requirit sacram mentem.

As thou *eatest* the Bread, imagin that thou seest *Christ hanging upon the Cross*, and by his unspeakable Torments, fully satisfying God's Justice for thy Sins; and strive to be as verily Partaker of the *spiritual Grace*, as of the *elemental Signs*. For, *the Truth* is not *absent* from the *Sign*; neither doth *Christ* deceive, when he saith, *This is my Body*; but he giveth *himself* indeed to every Soul that *spiritually* receives him by *Faith*. For as ours is the *same Supper* which *Christ* administred; so is the *same Christ* verily present at his own Supper, not by any *Papal* * *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal Life; not by *coming down* out of Heaven unto *thee*, but by *lifting* thee up from the Earth unto *him*. According to that old saying, *Sursum corda*, Lift up your Hearts. And, *where the Carcase is, thither will the Eagles resort*, Matth. 24.

When thou seest the *Wine* brought unto thee *apart* from the *Bread*, then remember that the *Blood of Jesus Christ* was as *verily* separated from his Body upon the Cross, *for the remission* of thy Sins:

* Christ calls it his Body, not the sign of his Body; because this Sacrament was instituted not only to signifie, but also to communicate the spiritual Graces that they represent; and by the signs to draw our Minds to the Graces signified. So *Euthymius* in Matth. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fuxi sunt qui me crucifigent. Sacramentum aliquid vobis commendo; spiritualiter intellectum vivificabit vos. *August. in Psal. 98.* Speaking in the Person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

A

And that this is the *seal of the new Covenant*, which God hath made to *forgive all the Sins of all penitent Sinners that believe in the merits of his blood shedding*. For the Wine is not a Sacrament of *Christ's blood contained in his Veins*; but as it was *shed out of his Body upon the Cross, for the remission of the Sins of all that believe in him*.

As thou drinkest the Wine, and pourest it out of the *Cup* into thy *Stomach*; meditate and believe, that by the merits of that Blood which Christ shed upon the Cross, all thy Sins are as *verily forgiven*, as thou hast now *drunk* this *Sacramental Wine*, and hast it in thy *Stomach*. And in the *instant* of drinking, settle thy *Meditation* upon Christ, as he hanged upon the Cross; as if like *Mary and John*, thou didst see him *nailed*, and his *Blood running down his blessed Side* out of that *gastly wound*, which the *Spear* made in his *innocent Heart*; wishing thy *Mouth* closed to his *Side* that thou mightest receive that *precious blood* before it fell to the *dusty Earth*. And yet the *actual drinking* of that *real blood* with thy *Mouth*, would be nothing so ** effectual* as this *Sacramental drinking* of that Blood *spiritually by Faith*. For one of the *Souldiers* might have drunk that, and been still a *reprobate*; but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall surely have the *† remission* of his Sins, and *Life* everlasting.

As thou feelest the *Sacramental Wine*, which thou hast drunk, *warming* thy cold *Stomach*; so

** Marth. 26: 28. † If remission of Sins and eternal Life had been appropriated to the drinking of the real Blood, doubtless John and Mary would have made means to have drunk it: But John ascribes the Vertue to the believing that it was shed.*

endeavour

endeavour to feel the *holy Ghost cherishing* thy Soul in the joyful assurance of the Forgiveness of all thy Sins, by the merit of the Blood of *Christ*. And to this end God giveth every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost to drink*: ^a *We are all made to drink into one Spirit*. And so lift up thy Mind from the Contemplation of Christ, as he was *crucified* upon the Cross, to consider how he now ^b *sits in Glory at the Right-hand of his Father*, making ^c *Intercession* for thee, by presenting to his Father the *unvaluable Merits* of his Death, which he once suffer'd for thee, to appease his Justice for the Sins which thou dost *daily* commit against him.

After thou hast eaten and drunk both the Bread and Wine; labour that as those *sacramental Signs* do turn to the nourishment of thy *Body*, and by the *digestion of Flesh* become *one* with thy substance; so by the *Operation* of Faith, and the *holy Ghost*, thou mayest become *one* with *Christ*, and *Christ* with thee; and so may'st feel thy ^d *Communion* with *Christ* confirmed and increased daily more and more. That as it is impossible to separate the Bread and Wine digested into the Blood and substance of thy *Body*; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, As the Bread of the Sacrament, though consisted of *many grains*, yet makes but *one Bread*; so must thou remember, that tho' all the faithful

^a 1 Cor. 12. 13. ^b Rom. 8. 34. ^c Heb. 7. 25. & 9. 24. ^d 1 Cor. 10. 17. Unus est panis communi notione Sacramenti, non autem necessario unus numero.

are

are *many*; yet are they *all* but *one mystical Body*, whereof *Christ* is *Head*. And therefore thou must love every Christian as thy *self*, and a *member* of thy *Body*.

Thus far of the Duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. Of the Duties which we are to perform after receiving of the holy Communion, called *Action*, or *Practice*.

THE Duty which we are to perform *after* the receiving of the *Lord's Supper*, is called *Action* or *Practice*; without which all the rest will minister unto us no Comfort.

The *Action* consists of Two sorts of Duties: First, such as we are to perform in the *Church*: or else, after that we are gone *home*.

Those that we are to perform in the *Church*, are either *several* from our own *Souls*; or else, *jointly* with the *Congregation*.

The several Duties which thou must perform from thine *own Soul*, are Three; First, thou must be careful (that forasmuch as *Christ* now *dwelleth* in thee, therefore) to *entertain* him in a *clean Heart*, and with * *pure Affections*; for, the *most Holy* will be *holy* with the *holy*; for if *Joseph* of *Arimathea* when he had begged of *Pilate* his *dead Body*, to bury it, wrapped it in *sweet Odours*, and *fine Linnen*,

* Psal. 118. 26. Sancta non nisi sanctè & sanctis.

and laid it in a new *Tomb*; how much more should'st thy lodge *Christ* in a new *Heart*, and perfume his Rooms with the *odoriferous Incense of Prayers*, and all *pure Affections*? If God required *Moses* to provide a *pot of pure Gold* to keep the *Manna* that fell in the *Wilderness*; what a pure Heart should'st thou provide to receive this *divine Manna*, that is come down from *Heaven*?

And as thou camest *sorrowing* like * *Joseph* and *Mary*, to seek *Christ* in the *Temple*; so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with Joy to carry him home with thee, as they did.

And if the Man that found but † *his lost Sheep*, rejoiced so much; how canst thou having found the *Saviour of the World*, but rejoyce much more?

Secondly, thou must offer the *Sacrifice of a private Thanksgiving* unto God for this inestimable Grace and Mercy; for as this action is *common* unto the whole *Church*; so it is *applied particularly* to every one of the faithful in the *Church*; and for this particular Mercy, every Soul must joyfully offer up a particular *Sacrifice of Thanksgiving*. For if the *Wisemen* rejoiced so much, when they saw the *Star* which conducted them unto *Christ*; and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*; and offered unto him their *Gold*, *Myrrhe*, and *Frankincense*: How much more should'st thou rejoyce, now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy Soul unto him,

* Luke 2. 46. † Luke 15. 6.

where

where he *sitteth at the Right-hand of his Father in Glory*? And thither lifting up thy Heart, *adore him, and offer up unto him, the Gold of a pure Faith, the Myrrhe of a mortify'd Heart, and this or the like sweet Incense of Prayer and Thanksgiving.*

A Prayer to be said after the receiving of the Communion.

WHat shall I render unto thee (O blessed Saviour) for all these *Blessings*, which thou hast so graciously bestowed upon my Soul? How can I sufficiently *thank* thee, when I can scarce *express* them? Whereas thou might'st have made me a *Beast*, thou madest me a *Man*, after thine own *Image*. When by Sin I had lost both *thine Image*, and *my self*; thou didst renew in me thine *Image* by thy *Spirit*, and did'st *redeem* my Soul by thy *Blood* again; and now thou hast given unto me the Seal and Pledge of my *Redemption*; nay, thou hast given thy self unto me, O *blessed Redeemer*. O what an inestimable *treasure of Riches*, and overflowing *Fountain of Grace* hath he got who hath gained thee! No man ever *touched* thee by *faith*, but thou didst *heal* him by *Grace*; for thou art the *Author of Salvation*, the *remedy of all Evils*, the *medicine of the Sick*, the *Life of the quick*, and the *resurrection of the Dead*. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so *vile* a Creature as I am; but that thou shouldst enter thy *self* into my Soul, there to *preserve, nourish* and *cherish* me unto Life everlasting?

If

If the * *Carkas* of the dead *Prophet* could revive a dead *Man* that touched it; how much more shall the living *Body of the Lord of all Prophets*, quicken the faithful, in whose Heart he dwelleth? And if thou wilt raise my *Body* at the last *Day* out of the *Dust*; how much more wilt thou now revive my *Soul* which thou hast sanctified with thy *Spirit*, and purified with thy *blood*? O Lord, what could I more desire, or what could'st thou more bestow upon me, than to give me thy *body* for meat, thy *blood* for drink, and to lay down thy *Soul* for the price of my *Redemption*? Thou Lord enduredst the *Pain*, and I do reap the *Profit*: I received *Pardon*, and thou didst bear the *Punishment*. Thy *Tears* were my *Bath*, thy *Wounds* my *Weal*, and the *Injustice* done to thee, satisfied for the *Judgment* which was due to me. Thus by thy *birth* thou art become my *Brother*, by thy *Death* my *ransom*, by thy *Mercy* my *Reward*, and by thy *Sacrament* my *Nourishment*. O divine Food, by which the *Sons of Men* are transformed into the *Sons of God*: so that *Man's Nature* dyeth, and *God's Nature* liveth and ruleth in us. Indeed, all *Creatures* wondred that the *Creator* would be inclos'd nine months in the *Virgin's Womb*; (tho' her *Womb* being replenish'd with the *Holy Ghost*, was more splendid than the *starry Firmament*;) But that thou should'st thus humble thy self to dwell for ever in my *Heart*, which thou foundest more unclean than a *Dung-hill*, it is able to make all the *Creatures* in *Heaven* and *Earth* to

stand amazed. But seeing it is thy free Grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so *pure a heart* as my Heart could wish to entertain thee. And who is fit to entertain Christ? Or who, tho' *invited*, would not chuse with *Mary* rather to kneel at thy *Feet*, than presume to sit with thee at thy *Table*? Tho' I want a *pure Heart* for thee to dwell in, yet *weeping Eyes* shall never be wanting to wash thy *blessed Feet*, and to lament my *filthy Sins*. And albeit I cannot weep so many *Tears* as may suffice to wash thy *holy Feet*; yet Lord, it is sufficient that thou hast shed *Blood* enough to cleanse my *sinful Soul*. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertain'd thee at his *Table*, did not so much please thee, as *those Tears* which penitent *Mary* pour'd under the *table*. I would therefore wish with *Jeremy*, that *my Head were waters*, and *mine eyes a fountain of Tears*; Jer. 9. 1. that seeing I can by no Means yield sufficient Thanks for thy Love to me; yet I might by *continual Tears*, testify my Love unto thee. And though no man is worthy of so infinite a *Grace*; yet this is my Comfort, *That he is worthy whom thou in Favour accountest worthy*. And seeing that now of thy meer Grace thou hast counted me (among others thy chosen) worthy of this unspeakable Favour, and sealed by thy Sacrament the *assurance* of thy Love, and the *forgiveness* of my *Sins*, O Lord, confirm thy favour unto thy Servant; and say of me as *Isaac* did of * *Jacob*, *I have blessed him, therefore he shall be blessed*. And that I may say unto thee with † *David*, *Thou, O*

* Gen. 27. 33. † 1 Chron. 17. 27.

Lord,

Lord, hast blessed my Soul, and made it thy house, and it shall be blessed for ever. And seeing it pleas'd thee to * bleſs the house of Obed-edom and all his household whilst the Ark of the Lord remained in his house; I doubt not but thou wilt much more bleſs my Soul and Body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good Will to enter under my Roof, and to dwell for ever in my poor Cottage. Bleſs me, O Lord, ſo, that my Sins may wholly be remitted by thy blood, my Conscience sanctified by thy Spirit, my Mind enlightened by thy Truth, my Heart guided by thy Spirit, and my Will in all things, subdued to thy blessed Will and Pleasure. Bleſs me with all Graces, which I want, and increase in me those good Gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the Arms, as † Jacob wrestling without me; but inwardly dwelling by Faith within me: Surely, Lord, I will never let thee go, except thou bleſs me, and give me a new name, a new Heart, a new Spirit, and Strength by the Power of God to prevail over Sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from Jacob, because the Day breaketh, and thy Grace beginneth to dawn and appear: But I from my Soul, humbly, with the People of Emmaus intreat thee, O sweet Jesus, to abide with me, because it draweth toward Night. For the Night of Temptation, the Night of Tribulation, yea, my last long Night of Death approacheth. O bleſ-

* 2 Sam. 6. 11, 12. † Gen. 32. 24, &c.

sed Saviour stay with me therefore now and ever. And ^a *if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither Death nor Life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick; but sound in thee; and in my weakness let thy strength appear. Let me seem as dead, that thou alone may'st be seen to live in me; so that all my members may be but instruments to act thy motions.* ^b *Set me as a seal upon thine heart; and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table, to receive this Sacrament in thy house of grace: So I may hereafter through thy mercy, be received to ^c eat and drink at thy Table in thy Kingdom of glory. And for thy mercy, I do here with the four beasts, and twenty-four Elders, cast my self down before thy Throne of Grace; acknowledging that it is thou that hast ^d redeemed me with thy blood, and that salvation cometh only from thee. And therefore unto thee ^e I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God for evermore Amen.*

Thirdly, seeing Christ hath sacrificed himself for thee; (and all that thou canst give, is too little) therefore thou must Offer thy self a ^f *living, holy, and acceptable sacrifice unto God; by set-*

^aExod. 33. 14. ^bCant. 8. 6. ^cLuke 22. 30. ^dRev. 5. 9. ^eChap. 7. 10, 11, 12. ^fRom. 12. 1.

ving him in ^a *righteousness* and *holiness* all thy Days. Thus *Tertullian* witnesseth that in his Time a Christian was known from another Man, only by the *Holiness* and *Uprightness* of his Life.

2. *Of the Duties which we are to do after the Communion jointly with the Congregation.*

THE Duties to be perform'd jointly with the Church, are Three. First, *publick Thanksgiving*, both by *Prayers*, and ^b *singing of Psalms*: thus Christ himself and his Apostles did. Secondly, *Joining with the Church*, ^c in giving (every Man according to his Ability) towards the *relief of the Poor*. This was the manner of the *Primitive Churches*, to make *Collections* and ^d *Love-Feasts* after the *Lord's Supper* for the relief of the Poor Christians. Thirdly, when Thanks and Praise is ended, then with all Reverence to stand up, and to receive the *Blessing of God*, by the Mouth of his *Minister*; and to receive it, as if thou didst hear *God himself* pronouncing it unto thee from Heaven: For by ^e their *Blessing*, *God doth bless his People*.

Thus far the Duties to be practised in the Church.

^a Luke 1. 75. ^b Matth. 26. 30. Which is probable to have been the 123. Psalm. ^c 1 Cor. 16. 1. Rom. 15. 25. Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est, contribunt; & quod ita colligitur, apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. *Justin. Martyr. Apolog. 2.* ^d *2. d. 2. m.* Lucrum est pietatis nomine facere sumptum. *Tert. Apol. adv. Gen. c. 39.* ^e Num. 6. 23. 27.

The Duties which thou art to practice *after* that thou art departed *home*, are Three. First, to *observe diligently*, whether thou hast *truly received* Christ in the Sacrament. Which thou may'st thus easily perceive: For *a seeing his Flesh is meat indeed, and his Blood is Drink indeed*, and that he is so full of grace that no Man ever touched him by Faith, but he received *Vertue* from him; it cannot possibly be, that if thou hast eaten his Flesh, or drunk his Blood, but thou shalt receive Grace and Power to be cleansed from thy Sins and Filthiness. For if the *Hemorhoise* that did but touch his *Garment*, had her *bloody issue* that continued so long, *b forthwith* stanch'd; how much more will the *bloody issue of thy sin* be stanch'd, if thou then hast truly eaten and drunk the *very flesh and blood of Christ*? But if thy Issue still runneth, thou may'st justly suspect thou hast never yet *truly touched Christ*.

Secondly, Seeing thou hast now *reconciled* thy self to God, and *renewed* thy Covenant, and *vowed* newness and amendment of Life; thou must therefore have a special care, that thou dost not yield to commit thy *former* sins any more: knowing that the *c unclean Spirit*, if ever he can get into thy Soul again, after that it is *swept* and *garnished*; he will enter by forcible Possession with *Seven other Devils worse than himself*: So that the end of that Man shall be worse than his beginning. Be ye not therefore like the Dog, that *d returns to*

a John 6. 55. *b* Mark 5. 29. *c* Matth. 12. 43, &c. *d* 2 Pet. 2. 22.

his

his Vomit, or the washed Sow that walloweth in the Mire again. And return not to thy Malice, like to the Adder, who laying aside her Poison while she Drinks, takes it up again when she hath done. But when either the Devil or thy Flesh shall offer to tempt and move thee to relapse into thy former Sins; answer them as the Spouse doth in the Canticles, ^a I have put off my Coat (of my former Corruptions) how shall I put it on? I washed my feet, how shall I defile them again?

Lastly, If ever thou hast found either Joy or Comfort in receiving the holy Sacrament, let it appear by thy eager Desire of receiving it ^b often again. For the Body of Christ as it was ^c anointed with the Oyl of gladness above his Fellows; so doth it yield a sweeter Savour than all the Oyntments of the World: The fragrant smell whereof allureth all Souls who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again. ^d Because of the savour of thy good Oyntments, therefore do the Virgins love thee. O ^e taste therefore often, and see how good the Lord is, saith David. This is the Commandment of Christ himself, Do this in remembrance of me: and in doing this, thou shalt shew thy self best mindful and thankful for his Death. For as oft as ye shall eat this bread and drink this cup, ye shall shew the Lord's Death until he come. And

^a Cant. 5. 3. ^b Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. juven. Quotidie communionem Eucharistiz precipere non laudo, nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Gennadius) lib. de Eccl. Dogm. cap. 53. ^c Psal. 45. 7. Heb. 1. 9. ^d Cant. 1. 3. ^e Psal. 34. 8.

let this be the chief end whereunto both thy receiving and living tendeth, that thou may'st be a holy Christian, ^a zealous of good Works, purged from Sin, to live soberly, righteously and godly, in this present World; that thou may'st be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.

Thus far of the manner of glorifying God in thy Life.

Now followeth the Practice of Piety in glorifying God, in the time of Sicknes, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any Sicknes, meditate with thy self,

1. That ^b misery cometh not forth of the dust; neither doth Affliction spring out of the Earth. Sicknes comes not by Hap or Chances (as the ^c Philistines supposed that their Mice and Emrods came) but from Man's Wickednes, which, as Sparkles, breaketh out. Man suffereth (saith ^d Jeremy) for his Sins, Fools (saith ^e David) by Reason of their Transgressions, and because of their Iniquities are afflicted. As therefore Solomon adviseth a Man to carry himself towards an earthly Prince; ^f if the Spirit of him that ruleth, rise up against thee, leave not thy place; for gentleness pacifieth great Sins: So counsel I thee to

^a Tit. 2. 12, 14. ^b Job. 5. 6. ^c 1 Sam. 6. 9. ^d Jam. 3. 39. ^e Psal. 107. 17. ^f Eccl. 10. 4.

deal with the Prince of Princes. If the Spirit of him that ruleth Heaven and Earth, rise up against thee, let not thy Heart despair; for Repentance pacifieth great Sins. And *whosoever* ^a *returneth in his Affliction to the Lord God of Israel, and seeks him, he will be found of him.*

2. ^b *Shut to thy Chamber door;* ^c *Examine thine own Heart upon thy Bed;* ^d *Search and try thy Ways:* Search as diligently for thy capital Sin, as ^e *Joshua* did for *Achan*, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to *all* their Sins; yet when his Anger is incensed, he chiefly taketh Occasion to chasten, and enter with them into Judgment, for some *one* grievous Sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy Sins, put thy self before the Judgment Seat of God, as a Felon or Murtherer, standing at the Barr of an earthly Judge; and with grief and sorrow of heart *confess* unto God all thy known Sins, especially thy capital Offences, wherewith God is chiefly displeased. Lay them open, with all the Circumstances, of the *time, place, and manner* how they were committed, as may most serve to aggravate the *beinousness* of thy Sins, and to shew the *Contrition* of thy Heart for the same. Lift up thine Hand, and acknowledge thy self before the Righteous Judge of Heaven and Earth, guilty of eternal death

^a 2 Chron. 15. 4. ^b Matth. 6. 6. ^c Psal. 4. 4. ^d Lam. 3. 40. ^e Josh. 7. 16, &c.

and Damnation for those thy heinous Sins and Transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the ^a *Footstool* of his *Throne of Grace*, assuring thy self, that whatsoever the ^b *Kings of Israel* be, yet the *God of Israel* is a merciful God: And cry unto him from a penitent and faithful Heart, for Mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a Malefactor, being to receive his Sentence, crying unto the Judge for Favour and Pardon; vowing amendment of Life, and (by the assistance of his Grace) never to commit the like Sin any more. All which thou may'st do in these, or the like Words.

A Prayer when one begins to be sick.

O Most righteous Judge, yet in Jesus Christ my Gracious Father: I wretched Sinner do here return unto thee (though driven with *Pain* and *Sickness*) like the *prodigal Child* with *Want* and *Hunger*. I acknowledge that this Sickness and Pain comes not by blind *Chance* or *Fortune*, but by thy divine *Providence*, and special *Appointment*. It is the stroke of thy heavy Hand, which my Sins have justly deserved: and ^c *the things that I feared, are now fallen upon me*. Yet I do well perceive, that ^d *in Wrath thou remembrest Mercy*, when I consider how many, and how heinous are my Sins, and how few and easie are thy Corrections. Thou mightest have stricken me with some fearful and

^a Psal. 99. 5. Heb. 4. 16. ^b 1 Kings 20. 31. ^c Job. 3. 25. ^d Hab. 2. 3.

sudden

sudden Death, whereby I should not have had either *Time* or *Space* to have called upon thee for Grace and Mercy ; and so I should have perished in my Sins, and have been for ever condemned in Hell.

But thou, O Lord, vifitest me with such a Fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest ; giving me (by this Sickness) both warning and time to repent, and to sue unto thee for Grace and Pardon. I take not therefore, O Lord, this thy Visitation, as any *sign* of thy Wrath or hatred ; but as an assured *Pledge*, and token of thy Favour and Loving-kindness, whereby thou dost with thy temporal Judgments draw me to * *judge my self*, and to repent of my wicked Life, that I should not be condemned with the godless and unrepenting World. For thy holy Word assures me, that † *whom thou lovest, thou thus chastenest* ; and that *thou scourgest every Son that thou receivest*. *That if I endure thy chastening, thou offerest thy self unto me as unto a Son : And that all that continue in Sin, and yet escape without Correction (whereof all thy Children are partakers) are Bastards and not Sons : And that thou chastenest me for my profit, that I may be a partaker of thy Holiness*. O Lord, how full of Goodness is thy Nature, that hast dealt with me so graciously in the time of my Health and Prosperity : And now being provoked by my Sins and unthankfulness, hast such *fatherly* and *profitable* Ends, in inflicting upon me this Sickness and Correction !

* 1 Cor. 11. 13. † Heb. 12. 6, 7, &c.

I confess, Lord, that thou dost justly afflict my *Body* with sickness; for my *Soul* was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my Sins, ^a *I acknowledge my Wickedness, and my Iniquities are always in my sight.* Oh, what a wretched Sinner am I, void of all goodness by Nature, and full of evil by sinful Custom! O, what a world of Sin have I committed against thee, whilst thy Long-sufferance expected my Conversion, and thy Blessings wooed me to Repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thy own Nature than the *deserts* of Sinners; I beseech thee, O Father, for thy Son *Jesus Christ's* sake, and for the Merits of that *all-saving* Death which he hath voluntarily suffered for all which believe in him; ^b *Have mercy upon me, according to the multitude of thy Mercies: turn thy face away from my Sins, and blot out all my Iniquities:* ^c *Cast me not out of thy Presence,* ^d *neither reward me according to my deserts:* For if thou dost reject me, who will receive me? Or, who will succour me, if thou dost forsake me? But thou, O Lord, art the *Helper of the helpless*, and ^e *in thee the Fatherless findeth Mercy:* For though my Sins be exceeding great, yet thy Mercy, O Lord, far exceedeth them all; neither can I commit so many, as thy Grace can remit and pardon. Wash therefore, O Christ, my Sins with the virtue of thy precious Blood, especially those Sins,

^a Psal. 51. 3. ^b Psal. 51. 1. ^c Verse 11. ^d Psal. 28. 4.
^e Hof. 14. 3.

which

which from a penitent Heart I have confessed unto thee: But chiefly, O Lord, for Christ his sake forgive me. * And seeing that of thy love thou didst lay down thy Life for my Ransom, when I was thine Enemy: Oh, save now the price of thine own Blood, when it shall cost thee but a *Smile* upon me, or a gracious *Appearance* in thy Father's sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father: For though there be nothing in me that can please him; yet I know that in thee, and for thy sake, he is † *well pleased* with all whom thou acceptest and lovest. And if it be thy blessed Will, remove this Sicknes from me, and restore me to my former Health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and to procure to my self a more settled Assurance of that heavenly Inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall || *redeem the time*, which heretofore I have so lewdly and prophanelly spent. And to the end that I may the sooner and the easier be delivered from this Pain and Sicknes; direct me, O Lord, I beseech thee by thy divine Providence, to such a *Physician* and *helper*, as (that by thy *blessing* upon the Means) I may recover my former Health and Welfare again. And good Lord vouchsafe, that as thou hast sent this Sicknes unto me, so

* Here name that Sin which most troubleth thy Conscience.
 † Matth. 3. 17. || Eph. 5. 16.

thou

thou would'st likewise be pleas'd to send thy *Holy Spirit* into my Heart, whereby this present Sickness may be sanctify'd unto me ; that I may use it as thy *School*, wherein I may learn to know the greatness of my Misery, and the riches of thy Mercy; that I may be so *humbled* at the *one*, that I *despair* not of the *other* : And that I may so renounce all Confidence of Help in my self, or in any other Creature; that I may only put my whole rest for Salvation in thy All-sufficient Merits. And forasmuch as thou knowest, Lord, how weak a Vessel I am, full of Frailty and Imperfections; and that by Nature I am Angry and Froward under every Cross and Affliction ; O Lord, who art the ** giver of all good gifts*, arm me with Patience to endure thy blessed Will and Pleasure; and of thy Mercy † *lay no more upon me*, than I shall be *able to endure* and suffer. Give me Grace to behave my self in all Patience, love, and Meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and that they may likewise see in me such a good example of *Patience*, and hear from me such godly Lessons of *Comfort*, as may be Arguments of my Christian Faith and Profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like Affliction of Sickness. I know, O Lord, I have deserved to dye; and I desire not longer to live, than to amend my wicked Life, and in some better measure to set forth

* James 1. 19. John 3. 27. † 1 Cor. 10. 13.

thy Glory. Therefore, O Father, if it be thy blessed Will restore me to Health again, and grant me a longer Life. But if thou hast, according to thy eternal Decree, appointed by this Sickness to call for me out of this transitory Life, I resign my self ^a *into thy Hands*, and holy Pleasure: *thy blessed Will be done*, whether it be by Life or by Death. Only I beseech thee of thy Mercy forgive me all my Sins, and prepare my poor Soul, that by a *true Faith* and *unfeigned Repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful Body. O heavenly Father, who art the ^b *hearer of Prayers*, *hear thou in Heaven this my Prayer*; and in this extremity grant me these Requests; not for any Worthiness that is in me, but for the *Merits* of thy beloved Son *Jesus*, my only Saviour and Mediator; for whose sake thou hast promis'd to hear us, and to grant ^c *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own Words I conclude this my imperfect Prayer, saying,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Having thus reconciled thy self unto God in Christ;

1. Let thy next care be to *set thy House in order*, as *Isaiab* advis'd King *Hezekiah*; making thy last *Will* and *Testament* (if it be not already made.) If

^a Psal. 31. 5. ^b Psal. 65. 2. ^c 1 Kings 8. 39. ^d John 16. 23. ^e Isa. 38. 1.
it

it be made, then *peruse* it, *confirm* it, and for avoiding all Doubts and Contention, *publish* it before Witnesses, that (if God calleth for thee out of this Life) it may stand in force and unalterable as thy *last Will* and *Testament*; and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithful friend, in the *presence* of honest *Witnesses*.

2. But in making thy *Testament*, take a *Religious Divine's* Advice, how to bestow thy *benevolence*; and some honest *Lawyer's* Counsel, to continue it according to Law.

Dispatch this before thy Sickneſs doth *increase* and thy Memory *decay*: Left otherwise thy *Testament* prove a *Doatment*, and so another Man's *fancy*, rather than thy *Will*:

3. To prevent many Inconveniencies, let me recommend to thy Discretion Two Things.

1. If God hath blessed thee with any competent State of Wealth, make thy *Will* in thy *Health time*. It will neither put thee *further* from thy Goods, nor hasten thee *sooner* to thy Death; but it will be a greater ease to thy *Mind*, in freeing thee from a great *Trouble*, when thou shalt have most need of *Quiet*. For when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy Journey towards God:

2. If thou hast Children, give to *every one* of them a Portion, according to thine *Ability*, in thy Life time; that thy Life may seem an *ease*, and not a *yoke* unto them: Yet so give, as that thy Children may be still beholden unto thee, and not thou unto them. But if thou keep all in thy Hands
whilst

whilst thou livest, they may thank death and not thee, for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the Goods of this World ; and if thou meanest to bestow them upon any *charitable* or *pious* uses : Put not over that *good work* to the trust of others, seeing thou seest how most of other Mens *Executors*, prove almost *Executioners*. And if friends be so unfaithful in a Man's life: How much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead Mens Wills* have of late, either been quite *concealed*, utterly *overthrown*, or by Cavils and Quirks of Law *frustrated* or *altered*: Whereas by the *Law of God*, the will of the dead should not be ^a *violated* ; but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the *day* of the *Resurrection*, will be a ^b *just judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be ^c construed, as it might come nearest to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance*, due to such unchristian deeds, light on the *Actors* that do them ; not on the *Kingdom* wherein they are suffered to be done. And let other *Rich Men* be warned by such *wretched examples*, not so to ^d *marry their minds* to their

^a Gal. 3. 15. Heb. 9. 17. ^b 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 15. 1 Cor. 4. 5. ^c Voluntas testatoris magis inspicienda est quam Verba, l. cum virum. sect. sani C. de fidei cum ff. ad leg. Fal. l. si. ff. ad Treb. l. ubi. sect. te rogo. ^d Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam. August. Felix quem faciunt aliena pericula cautum.

Money; as that they will do no good with their Goods, till Death divorceth them. Considering therefore the shortness of thine own Life, and the *uncertainty* of others *just dealing* after thy Death, in these *unjust Days*: Let me advise thee (whom God hath blessed with *ability*, and an intent to do good) to become in thy *life-time*, thine own *Administrator*: make thine own *Hands* thine *Executors*, and thine own *Eyes* thy *Over-seers*; cause thy *lanthorn* to give her light before thee, and not behind thee; give God the *Glory*, and thou shalt receive of him in ^a *due time* the ^b *Reward*, which of his Grace and Mercy he hath promised to thy *good Works*.

4. Having thus set thy *House* and *Soul* in order (if the ^c *determined* number of thy Days be not expired) God will either have Mercy upon thee, and say, ^d *spare him* (O killing Malady) *that he go not down into the Pit: For I have received a Reconciliation*: Or else, his *Fatherly Providence* will direct thee to such a *Physician*, and to such ^e *Means*, as that by his *Blessing* upon their *Endeavours* thou shalt recover, and be restored to thy former Health again. But in any wise, take heed that neither thou, nor any for thee, send unto *Socers*, *Wizards*, *Charmers*, or *Inchanters* for help: For this were to leave the *God of Israel*, and to go to ^f *Baalzebub* the *God of Ekron* for help, as did wicked *Abaziah*; and to break thy Vow which thou hast made with the blessed *Trinity* in thy *Baptism*: And be sure that

^a Gal. 6. 9. ^b Matth. 10. 42. Mark 9. 41. Matth. 25. 34, &c. Luke 14. 14. & 18. 22. ^c 1 Cor. 15. 58. Rev. 14. 13. ^d Job 14. 5. ^e Job 33. 24. ^f 2 Kings 20. 7. 2 Kings 5. 7, 8, 10. John 9. 7. ^g 2 Kings 1. 2, 3.

God will never give a ^a blessing by those means which he hath accursed; but if he permit *Satan* to cure thy body, fear lest it tend to the damnation of thy soul. Thou art ^b tryed, beware.

When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician*, than in the *Lord*, as *Asa* did; of whom it is said, that ^c he sought not to the *Lord*, in his disease, but to the *Physician*: which is a kind of Idolatry, that will increase the *Lord's* anger, and make the *Physick* received uneffectual. Use therefore the *Physician* as God's *Instrument*, and *Physick* as God's *means*. And seeing it is not lawful without Prayer to use ordinary Food, 1 *Tim.* 4. 4. much less extraordinary *Physick* whose good effect depends upon the blessing of God; before thou takest thy *Physick*, ^d pray therefore heartily unto God to bless it unto thy use, in these or the like words.

A Prayer before taking of Physick.

O Merciful Father, who art the *Lord* of health, and of sickness, of life, and of death; who killest, and makest alive; who ^e bringest down to the grave and raisest up again: I come unto thee, as to the only *Physician*, who canst cure my soul from sin, and my body from sickness. I desire neither life nor death, but refer my self to thy most holy will. For, though we must needs dye and being dead, our lives are as ^f water spilt on the ground,

^a Lev. 24. 6. Dent. 18. 10, &c. ^b Dent. 13. 3. ^c 2 Chron. 16. 12. ^d Jer. 8. 22. ^e 1 Sam. 2. 6. ^f 2 Sam. 14. 14.

which cannot be gathered up again; yet hath thy gracious providence (whilst life remaineth) appointed *means* which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy blessing upon thine own *means*, to the curing of their sickness, and *restitution* of their health. And now, O Lord, in this my necessity, I have, according to thine Ordinance, sent for thy Servant (the *Physician*) who hath prepared for me this *Physick*, which I receive as *means sent* from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a ^a *lump of dry figs*, thou did'st heal *H Ezekiah's Sore*, that he recovered; and by *Seven times washing* in the River of ^b *Jordan*, didst cleanse *Naaman* the Syrian of his Leprosie; and didst restore the Man that was *blind* from his birth, by ^c *anointing his eyes with clay and spittle*, and sending him to wash in the *pool of Siloam*, and by touching the hand of ^d *Peter's Wife's Mother*, didst cure her of her Feaver; and didst restore the Woman that ^e *touched the hemm of thy Garment*, from her bloody issue: So it would please thee of thy infinite Goodness and Mercy, to *sanctifie* this *Physick* to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my *sickness* and *pain*, and restore me to *health* and *strength* again. But if the *number* of those days which thou hast ^f *appointed* for me, to live in this vale of misery, be at an end; and that

^a Ha. 38. 21. ^b 2 Kings 5. 14. ^c John 9. 6, 7. ^d Matth. 8. 15.
^e Matth. 9. 20. &c. ^f Job 14. 5.

thou

thou hast sent this sickness as thy Messenger, to call me out of this mortal Life : Then Lord, *let thy blessed will be done* : For I submit my will to thy most holy pleasure. Only I beseech thee, encrease my *Faith* and *Patience*, and let thy grace and mercy be never wanting unto me : But in the midst of all extremities assist me with thine *holy Spirit*, that I may willingly and cheerfully resign up my *Soul* (the *price* of thine *own Blood*) into thy most *gracious hands* and *custody*. Grant this, O Father, for *Jesus Christ* his sake ; to whom with thee, and the holy Ghost, be all honour and glory, both now and evermore. *Amen.*

Meditations for the sick.

WHilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children. Those are *ten*.

1. That by afflictions God may not only * correct our sins past, but also work in us a deeper loathing of our natural corruption ; and so prevent us from falling into many other sins, which otherwise we would commit ; Like a good *Father*, who suffers his tender *Babe* to scorch his finger in a candle, that he may the rather learn to beware of falling into a *greater fire*. So that the *Child of God* may say with *David* † *it is good for me that*

* Deus suos percutit ut emendet, Hier. com in Esa. 1. 6. Deus calamitate infligit, non extinguere, sed castigare nos cupiens. *Basil.* Serm. 3. in divites. † Psal. 119. 71.

*I have been afflicted, that I may learn thy statutes; for ^a before I was afflicted I went astray, but now have I kept thy word. And indeed (saith St. Paul) ^b We are chastened of the Lord, because we should not be condemned with the World. With one cross God maketh two cures; the chastisement of sins past, and the prevention of sin to come. For though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ; yet we are not (without serious judging our selves) exempted from the temporal chastisement of sin; for this proceedeth *only* from the love of God, for our good. And this is the reason, that when Nathan told David, from the Lord, that his sins were forgiven; yet that the ^c Sword of Chastisement should not depart from his house; and that ^d his Child should surely die. For God, like a skilful Physician, seeing the Soul to be poisoned with the settling of sin; and knowing that the reigning of the flesh will prove the ruin of the Spirit: ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the Soul more soundly cured; the flesh is subdued, and the Spirit is sanctified. Oh the odiousness of sin, which causeth God to Chasten so severely his Children, whom otherwise he loveth so dearly!*

2. God sendeth affliction to seal unto us our Adoption: for ^e every Child whom God loveth, he correcteth: And he is a Bastard that is not corrected: Yea,

^a Psal. 119. 67. ^b 1 Cor. 11. 32. ^c 2 Sam. 12. 10. ^d Verse 14.
^e Heb. 12. 6, 7, 8.

it is a sure Note, that where God *seeth* Sin and *smites* not, there he *detests* and *loves* not. Therefore it is said, that he * suffered the wicked sons of *Eli* to continue in their sins, without correction, because the Lord would *slay* them. On the † other side, there is no surer token of God's fatherly love and care, than to be corrected with some *cross*, as oft as we commit any sinful *crime*. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest *Corn* is cleanest fanned, the finest *Gold* is ofttest tried, the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

3. God sendeth affliction to *mean* our hearts from too much loving this *world* and worldly vanities: and to cause us the more earnestly to desire and long for || *eternal life*. As the Children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Cannan*; So (were it not for the Crosses and Afflictions in this life) God's Children would not so heartily long and willingly desire for the kingdom of Heaven. For, we see many *Epicures*, that would be content to foregoe Heaven, on condition that they might still enjoy their earthly Pleasures; and (having never tasted the joys of a better) how loth are

* Ad m̃la servantur non moritura mali. 1 Sam. 2. 25. † Namque favor nimius non est favor, ira sed ingens: At favor in magno sæpe dolore latet. *Basil. Anthosacr.* || Crebris tribulationibus Ecclesiam suam Dominus exercet: nè si cuncta temporalia fortè prosperè currant; incolatu præsentis exilii dilecta, minùs cœlestem patriam suspiret. *Beda in Cant.* Mundanus affectus presentia amat, temporalia cumulat, spiritualia negligit, & cùm totus se spargit in imis, nil potest amare desummis. *Justin. Patriarch de disc. monast. cap. 4.*

they to depart this life? whereas the Apostle (that saw ^a Heaven's glory) tells us, that there is no more comparison betwixt the joys of eternal life, and the pleasures of *this world*, than there is betwixt the filthiest dung, and the pleasantest meat: Or betwixt the stinkingest ^b dung-hill, and the fairest bed-chamber. As therefore a loving Nurse, puts *Worm-wood* or *Mustard* on the breast, to make the Child the rather to forsake the Dug; so God mixeth sometimes ^c affliction with the pleasures and prosperity of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evil World; and so by riches grow proud; by fame insolent; by liberty wanton; and ^d spurn with their heel against the Lord, when they wax fat. For if God's Children love the world so well, when (like a curst step-mother she misuseth and strikes us; how should we love this barlot, if she smiled upon us, and stroaked us, as she doth her own worldly Brats? Thus doth God (like a wife and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in this earthly state no true and permanent joys) they might sigh and long for eternal life, where firm and everlasting joys are only to be found.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the ^e Furnace, to make

^a 2 Cor. 12. 4. ^b Phil. 3. 8. ^c Ne sancti viri aliquâ elatione in hac vita superbiant, quibusdam tentationibus reprimuntur. *Euch. in 1 Reg.* ^d Deut. 32. 15. ^e 1 Pet. 1. 7. Ut igne purgati, & ab admixtione vitiorum carnalium defæcati, splendeant animati innocentie claritate. *Hila. in Psal. 95.*

it shine more glistering and bright: he stirreth us up to *pray* more diligently, and zealously, and proveth what *patience* we have learned all this while in his *a School*. The like experience he maketh of our *Hope, Love*, and all the rest of our *Christian Vertues*: Which without this trial, would *rust*, like *Iron* unexercised; or *corrupt* like standing waters, that either have no *current*, or else are not *b poured from vessel to vessel*; whose *taste remaineth*, and whose *scent is not changed*. And rather than a Man should keep still the *scent* of his corrupt Nature to *damnation*; who would not wish to be *changed* from state to state, by crosses and sickness, to *salvation*? For as the *Camomile* which is trodden, groweth best, and smelleth most fragrant; and as the *fish* is *sweetest* that lives in the *saltest Waters*: So those *souls* are most *precious* unto *Christ*, who are most exercised and afflicted with his *Crosses*.

5. God sendeth afflictions, to demonstrate unto the world the *trueness* of his childrens love and service. Every *hypocrite* will serve God whilst he *prospereth* and *blesseth* him, as the *Devil* falsely accused *c Job* to have done; but who (saving his loving Child) will love and serve him in *adversity*, when God seemeth to be *angry* and *displeased* with him? Yea, and cleave unto him most inseparately, when he seemeth (with the *greatest frown* and *disgrace*)

a Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur; delicata iactatio est, cum periculum non est; conflictatio in adversis, probatio est veritas. Cypr. Serm. 4. de In. b Jer. 48. 11. c Job 1. 9, 10.

to reject a Man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy: yet then to say with *Job*, * *Tho' thou Lord, kill me, yet will I put my trust in thee?* The loving and the serving of God: and trusting in his mercy in the time of our correction and misery, is the truest note of an unfeigned *Child and Servant of the Lord*.

6. Sanctified affliction is a singular help to further our true conversion; and to drive us home by repentance to our heavenly Father. † *In their afflictions* (saith the Lord) *they will seek me diligently.* Egypt's burthens made ^a *Israel* cry unto God. ^b *David's* troubles made him pray. ^c *Hezekiah's* sickness made him to weep: and misery drove the ^d *Prodigal Child* to return and sue for his Father's grace and mercy. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who if they had had health and prosperity as others, would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark of Noah*, the higher it was tossed with the Flood, the nearer it mounted towards Heaven; so the sanctified soul, the more it is exercised with affliction, the nearer it is lifted towards God. O! blessed is that cross that draweth a sinner to ^e come (upon the knees of his heart) unto Christ, to confess his own Misery, and to implore his endless mercy! O blessed, ever blessed be that Christ, that

* Job 13. 15. † Hos. 5. 15. ^a Exod. 3. 7. ^b Psal. 86. 7. ^c Isa. 38. 2, 3. ^d Luke 13. 16, &c. ^e Deus non delectatur pœnis nostris, sed confessionalis querit erroris. *Abb. in Psal. 4. Penitent.*

never

never refuseth the sinner that cometh unto him, tho' weather driven by *affliction* and *miser*y!

7. Affliction worketh in us *pity* and *compassion* toward our *fellow-brethren*, that be in distreis and misery; whereby we learn to have a ^a *fellow-feeling* of their calamities; and to *condole* their estate, as if we suffered with them. And for this cause Christ himself would suffer, and ^b *be tempted in all things like unto us* (sin only excepted) that he might be a *merciful High Priest*, touched with the feeling of our *infirmities*. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ,

Non ignore mali, miseris succurito Christe.

*Our frailty sith (O Christ) thou didst perceive:
Condole our state, who still in frailty cleave.*

8. God useth our sicknesses and afflictions, as means and examples both to ^c *manifest* unto others the *faith* and *vertues* which he hath bestowed upon us; as also to *strengthen* those who have not received so great a *measure of Faith* as we. For there can be no greater encouragement to a weak *Christian*, than to behold a *true* professor (in the *extreamest* sicknes of his *body*) supported with greater patience

^a Heb. 13. 3. ^b Heb. 4. 15. & 2. 18. & 5. 8; 9. ^c Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifestamque faciat. *Dem. l. 2. de Orth. cap. 29.*

and consolation in his *soul*. And the comfortable and blessed departure of such a Man, will arm him against the fear of death, and assure him, that *the hope of the glory is a far more precious thing than that flesh and blood can understand, or mortal eyes behold, in this vale of misery*. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt, whether we be the Children of God or no. And to this purpose S. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience*.

9. By ^a afflictions God makes us conformable to the Image of Christ his Son, who being the ^b Captain of our Salvation, was made perfect through sufferings. And therefore he first bare the Cross in shame, before he was ^c crowned with glory; did first taste ^d gall, before he did eat the ^e honey-comb: and was derided King of the Jews, by the Souldiers in the High-Priests Hall, before he was saluted ^f King of Glory, by the Angels in his Fathers Court. And the more lively our heavenly Father shall perceive the image of his natural Son to appear in us, the better he will love us, and when we have for a time, born his Likeness in his Sufferings, and ^g fought and ^h overcome, we shall be crowned by

^a Rom. 8. 18. ⁱ Pet. 4. 14. ^b Heb. 2. 10. ^c Heb. 2. 7. ^d Mat. 27. 34. ^e Luke 24. 42. *Favus post fel gustavit.* Tert. lib. de Coron. milit. cap. 24. ^f Psal. 24. 7. ^g 2 Tim. 4. 7, 8. ^h Rev. 3. 21.

Christ:

Christ ; and with *Christ*, sit on his Throne ; and of *Christ* receive the ^a *precious white stone* and *morning star* that shall make us ^b *shine like Christ* for ever in his *glory*.

10. Lastly, That the godly may be humbled in respect of their own state and misery ; and ^c God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though there be no Man so *pure*, but if the Lord will *straitly* ^d *mark iniquities*, he shall find in him just cause to punish him for his Sin : yet the Lord in Mercy doth not ^e always in the affliction of his Children, respect *their sins* ; but sometimes layeth afflictions and crosses upon them for his *glory's* sake. Thus our Saviour Christ told his Disciples, that *the Man was not born blind for his own or his Parents sins* : But *that the work of God should be shewed on him*. So he told them likewise, that *Lazarus's sickness was not unto the death, but for the glory of God*. O the unspeakable goodness of God, which turneth those afflictions, which are the *shame* and *punishment* due to our Sins, to be the subject of his *honour* and *glory* !

^a Rev. 2. 17. ^b Phil. 3. 21. ^c Ideo tentantur Sancti, ut ipsi se agnoscant. *Primas*, Esse se magnarum virium homo crederet, si nullum unquam earundem virium defectum sentiret. *Greg. l. 2. Moral. Job.* ^d Psal. 130. 3. ^e In his quæ patimur, nullum contra Deum murmur cordi nostro subrepat : quia ad quid hoc Creator noster operetur, ignotum est. *Greg. Epist. 31.* ^f John 9. 3. ^g John 11. 4.

These are the blessed and profitable * *ends*, wherefore God sendeth sickness and affliction upoon his Children; whereby it may plainly appear that *afflictions* are not *signs* either of God's *hatred*, or our *reprobation*; but rather *tokens* and *pledges* of his fatherly *love* unto Children, whom he loveth, and therefore chasteneth them in this life, where, upon repentance, there remains hope of *pardon*; rather than to refer the Punishment to that *Life*, where there is no hope of *pardon*, nor end of *Punishment*. For this cause, the Christians in the *Primitive* † *Church*, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christ's Name, Acts 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, || *That though no affliction for the present seemeth joyous, but grievous: Yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness; so it would please him to come himself unto thee, with thy sickness, by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee,

* *Malum pati malum non est: malum facere malum est.* Chrys. de prod. Jul. † *Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat.* Laet. lib. 5. cap. 23. || Heb. 12. 11.

Meditations for one that is recovered from Sickneſs.

IF God hath of his mercy *heard* thy Prayers, and reſtored thee to thy *health* again ; conſider with thy ſelf,

1. That thou haſt now received from God, as it were, *another Life*. Spend it therefore to the honour of God, in *newneſs of Life*. Let thy Sin die with thy *ſickneſs* : but live thou by grace to holineſs.

2. Be not the more ſecure, that thou art reſtored to *health*, neither *inſult* in thy ſelf, that thou haſt eſcaped *death* : But think rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite* ; that thou may'ſt both amend thy life, and put thy ſelf in a *better* readineſs againſt the time that he ſhall call for thee without further delay, out of this World. For tho' thou haſt eſcaped this, it may be, thou ſhalt not eſcape the next ſickneſs.

3. Conſider how fearful a reckoning thou haſt made before the *Judgment ſeat of Chriſt*, by this time, if thou haſt dyed of this *ſickneſs* : Spend therefore the time that remains, ſo as that thou may'ſt be able to make a more cheerful account of thy ſelf, when it muſt be expired indeed.

4. Put not far off the *day of death* : thou knoweſt not for all this, how near it is at hand ; and being ſo fairly warned, be wiſer. For if thou be
taken

taken unprovided the next time, thy excuse will be less, and thy judgment greater.

5. Remember that thou hast vowed *amendment and newness* of life. Thou hast ^a *vowed a vow unto God, defer not to pay it: for he delighteth not in fools; pay therefore that thou hast vowed.* The unclean Spirit is cast out: O let him not re-enter with ^b *seven worse than himself.* Thou hast sighed out the groans of Contrition, thou hast wept the tears of Repentance; thou art washed in the Pool of *Bethesda*, streaming with five bloody wounds, not of a ^c *troubling Angel*, but of the ^d *Angel of God's presence*, troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving Health, and Heaven. ^e *Return not now, with the Dog, to thine own vomit*, nor like the washed Sow, to wallow again in the mire of thy former sins and uncleanness: lest ^f *being intangled and overcome again with the filthiness of sin*, (which now thou hast escaped) thy *latter end prove worse than thy first beginning.* Twice therefore doth our Saviour Christ give the same cautionary warning to healing sinners. First, to the Man, cured of his thirty-eight years disease; ^g *Behold thou art made whole; sin no more, lest a worse thing fall upon thee.* Secondly, To the Woman taken in adultery; ^h *Neither do I condemn thee: Go thy way and sin no more.* Teaching us, how dangerous a thing it is, to relapse and fall again into the former ⁱ *excess*

^a Eccl. 5. 4. ^b Matth. 12. 45. ^c John 5. 4. ^d Isa. 63. 9. ^e 2 Pet. 2. 22. ^f Verse 20. ^g John 5. 14. ^h John 8. 11. ⁱ 1 Pet. 4. 4.

of riot. Take heed therefore unto thy ways; and pray for grace that *|| thou may'st apply thy heart unto wisdom,* during that *small number* of days which yet remain behind: And for thy present mercy and health received, imitate the thankful Leper, and return unto God, this or the like Thanksgiving.

A Thanksgiving to be said of one that is recovered from Sickness.

O Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; * *who killest, and makest alive; who bringest down to the grave, and raisest up again;* who art the only preserver of all those that trust in thee: I thy poor and unworthy servant having now (by experience of my painful sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again; do here (upon the bended knees of my heart) return (with the *thankful Leper*) to acknowledge thee alone to be the God of my health and salvation; and to give thee praise and glory for my strength and deliverance out of that grievous disease and malady: And for thus turning my *mourning* into mirth, my *sickness* into health, and my *death* into life. My sins deserved punishment,

and thou hast corrected me, but hast not given me over unto Death. * I looked (from the Day to the night) when thou wouldst make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me; I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: For thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of Corruption: and when I found no help in my self, nor in any other creature: saying I am deprived of the residue of my years, I shall see Man no more among the Inhabitants of the world) then didst thou restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.

And now, Lord, I confess, that I can never yield unto thee, such a measure of thanks as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with acceptable works) O that I could with *Mary Magdalen* testify the love and thankfulness of my heart, with *abounding tears*! O, what shall I be able to render unto thee, O Lord, for all these Benefits which thou hast bestowed upon my Soul! Surely, as in my sickness, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a ransom for my sins: So being now restored by thy grace unto my health and strength, and having no better thing to give; behold, O Lord, † I do here offer up my self unto thee, beseeching thee so to assist me with thy holy Spirit,

* Isa. 38. 9, &c. † Rom. 12. 1.

that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness; that I was no more careful to love thee, according to thy *goodness*, nor to serve thee, according to thy *will*, nor to obey thee, according to thy *Commandments*, nor to thank thee, according to thy *benefits*. . And seeing thou knowest that *of my self I am not sufficient so much as to think a good thought*, (much less to do that which is good and acceptable in thy sight) assist me with thy Grace and holy Spirit, that I may (in my *prosperity*) as devoutly spend my health in thy service, as I was earnest in my sickness to beg it at thy hands. And suffer me never to forget either this thy mercy in restoring me to my health, or those *vows* and *promises*, which I have made unto thee in my sickness. With my new health, renew in me, O Lord, a right Spirit : which may free me from the slavery of sin, and establish my heart in the service of *grace*. Work in me a great detestation of all sins (which were the causes of thy anger and my sickness) and increase my *Faith* in Jesus Christ, who is the Author of my *health* and *salvation*. *Let thy good Spirit lead me in the way that I should walk ; and * teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously and godly in this world ;* that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of days, which cannot long continue ; † *Teach me*

* Tit. 2. 12. † Psal. 90. 12.

O my God, so to number my days, that I may apply my heart to that spiritual wisdom, which directeth to salvation. And to this end, make me more zealous than I have been in Religion, more devout in prayer, more fervent in spirit, more careful to hear and profit by the preaching of thy Gospel, more helpful to my poor brethren, more watchful over my ways, more faithful in my calling, and every way more abundant in all good Works. Let me (in the joyful time of Prosperity) fear the evil day of affliction; in the time of health, think on sickness; in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for judgment. Let my whole life be an expressing thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the * thousand thousands of Angels, the four Beasts, and twenty four Elders, and all the Creatures in Heaven and on the Earth, acknowledge to be due unto thee, O Father, which sitteth upon the Throne, and to the Lamb, thy Son, who sitteth at thy right-hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance, all praise, honour, glory and power, from this time forth and for evermore. Amen.

Meditations for one that is like to dye.

IF thy sickness be like to increase unto death; then meditate on three things; First, how graciously

* Rev. 5. 12, &c.

God dealeth with thee. Secondly, from what *evil* death will free thee. Thirdly, what *good* death will bring unto thee.

First, Concerning God's favourable dealing with thee.

1. Meditate, that God useth this *chastisement* of thy body but as a *Meditine* to cure thy soul, by drawing thee (who art sick in sin) to come by repentance unto *Christ* (thy *Physician*) to have thy soul healed.

2. That the sorest sickness or *painfullest* Disease which thou canst endure, is nothing, if it be compared to those *doLOURS* and *pains* which *Jesus Christ* thy Saviour hath suffered for thee: when in a *bloody sweat* he endured the *wrath* of God, the *pain* of *hell*, and a *curst* death which was due to thy sins. Justly therefore may he use those words of *Jeremy*, *Behold, and see if there be any sorrow like unto my sorrow, which is done unto me; where-with the Lord hath afflicted me in the day of his fierce wrath.* Hath the Son of God endured so much for thy redemption; and wilt not thou a *sinful Man* endure a little sickness for his *pleasure*; especially when it is for thy good?

3. That when thy sickness and disease is at the *extremest*; yet it is *less* and *easier* than thy sins have

^a Matth. 9. 12. ^b Luke 22. 44. ^c Psal. 88. 7. ^d Isa. 53. 6. ^e Psal. 18. 5. ^f Heb. 5. 7. Gal. 3. 13. Lam. 1. 12. Dum legimus vel audimus quot & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere. *Thom. ad 5. cap. in Rom.*

deserved. Let thine own conscience judge whether thou hast not *deserved worse* than all that thou dost suffer.

Murmur not therefore, but considering thy *manifold* and *grievous sins*, thank God that thou art not plagued with far more grievous *punishments*. Think how *willingly* the damned in Hell would endure the *extremest* Pains a thousand Years, on condition that they had but the hope to be saved; and (after so many years) to be eased of their *eternal* torments. And seeing that it is his mercy that thou art not rather ^a *consumed* than *corrected*; how canst thou but bear patiently his *temporal* correction, seeing the end is to save thee from ^b *eternal* condemnation?

4. That nothing cometh to pass in this case unto thee, but such as ordinarily befall to others thy brethren; who (being the ^c *beloved* and *undoubted servants* of God when they lived on earth) are now most ^d *blest* and *glorious* Saints with Christ in Heaven: as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the *like burthen*: but they are now delivered from all their miseries, troubles, and calamities. And so likewise e'er long (if thou wilt patiently tarry the Lord's leisure) thou shalt also be delivered from thy sickness and pain; either by restitution to thy former health, with *Job*, or (which is far better) by being received to heavenly rest, with *Lazarus*.

5. Lastly, That God hath not given thee over

^a Lam. 3. 24. ^b 1 Cor. 11. 32. ^c Heb. 11. ^d 1 Pet. 5. 9.

into the hand of thine enemy, to be punished and disgraced; but (being thy loving *Father*) he correcteth thee with his own merciful hand. When *David* had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God, than by any other means; ^a *Let us fall into the hand of the Lord, for his mercies are great; and let me not fall into the hand of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no ^b affliction seemeth joyous for the present) we know nothing cometh but what is good? The consideration hereof made ^c *David* to endure *Shimei's* cursed railing, with greater patience; and to correct himself another time for his impatience; ^d *I should not have opened my mouth, because thou didst it:* and *Job*, to reprove the unadvised speech of his Wife, ^e *Thou speakest like a foolish Woman. What? shall we receive good at the hand of God, and not receive evil?* And though the cup of God's wrath due to our sins, was such a horror to our Saviour's *Humane Nature*, that he earnestly prayed that it might ^f pass from him; yet (when he considered that it was reached unto him by the ^g hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.

^a 2 Sam. 24. 14. ^b Heb. 12. 11. ^c 2 Sam. 16. 9. ^d Psal. 39. 9.
^e Job 3. 10. ^f Matth. 26. 39. ^g Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *weakness* of flesh; the heat of lust, the stain of sin, and born in the *sludg* of filthiness: a living *prison* of thy soul, a lively *instrument* of sin, a very sack of stinking dung: the *excrements* of whose nostrils, ears, pores, and other passages (duly considered) will seem more loathsome than the uncleanest sink or vault. In-
 so-much that whereas *Trees* and *Plants* bring forth leaves, flowers, fruits, and sweet smells, *Man's* body brings forth naturally nothing but *lice*, *worms*, *rotteness*, and *filthy stinks*. His affections are altogether * *corrupted*: and the † *imaginations* of his heart are only evil continually. Hence it is that the *ungodly* is not satisfied with *prophaneness*, nor the *voltuptuous* with *pleasures*, nor the *ambitious* with *preferments*, nor the *carious* with *preciseness*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanliness*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. New *passions* and *fashions* do daily grow: New *fears* and *afflictions* do still arise; here *wrath* lies in wait, there *vain-glory* vexeth: here *pride* lifts up, there *disgrace* casts down; and every one waiteth who shall arise in the *ruin* of another: Now a Man is privily stung with Back biters, like fiery Serpents: Anon he is in dan-

* Psal. 14. 1. † Gen. 6. 5.

ger to be openly devoured of his Enemies, like *Daniel's Lions*. And a godly Man, where ever he liveth, shall ever be vexed (like *Lot*) with *Sodom's* uncleanness.

2. Death brings unto the Godly an end of ^a *sinning*, and of all the miseries which are due unto sin: so that after death ^b *there shall be no more sorrow, nor crying; neither shall there be any more pain; for God shall wipe away all tears from their eyes.* Yea, by death we are separated from the Company of wicked Men; and God ^c *taketh away merciful and righteous Men from the evil to come.* So he dealt with ^d *Josiah: I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace: and thy eyes shall not see all the evil which I will bring unto this place.* And God ^e *hides them for a while in the grave, until the indignation pass over.* So that as *Paradise* is the *Heaven* of the souls joy; so the grave may be termed the *Heaven* of the Bodies rest.

3. Whereas this wicked body lives in a World of wickedness, so that the poor soul cannot look out at the eye, and not be infected; nor hear by the Ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be allur'd; nor touch by the hand, and not be defil'd; and every sense upon every temptation is ready to betray the soul: By death the soul shall be delivered from this thralldom,

^a Rom. 6. 7. ^b Rev. 21. 4. ^c Isa. 57. 1. ^d 2 Kings 22. 20. ^e Isa. 26. 20.

and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15. 53. O blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a World, and freeth us from such a body of bondage and corruption!

The third sort of Meditations are, to consider what good death will bring unto thee.

1 **D**eath bringeth the godly Man's Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting *bliss and glory*.

2. It translates the soul from the miseries of this World, the contagion of sin, and Yocery of sinners, to the * *City of the living God, the Celestial Jerusalem, and the company of innumerable Angels, and to the Assembly and Congregation of the First-born, which are written in Heaven, and to God the Judge of all, and to the souls of just Men made perfect, and to Jesus the Mediator of the New Covenant.*

3. Death putteth the Soul into the actual and full possession of all the Inheritance and happiness which Christ hath either promised unto thee in his Word, or purchased for thee by his Blood.

This is the good and happiness, whereunto a blessed death will bring thee. And what a truly religious Christian that is young, would not wish

* Heb. 12. 22, 23, 24.

himself old, that his appointed time might the sooner approach, to enter into this Cœlestial Paradise? Where thou may't exchange thy Brass for Gold, thy Vanity for Felicity, thy Vileness for Honour, thy Bondage for Freedom, thy Lease for an Inheritance, and thy Mortal state for an Immortal Life? He that doth not daily desire this Blessedness *above all things, of all others* he is less worthy to enjoy it.

If * *Cato Uticensis*, and *Cleombrotus*, two Hea-then Men, (reading *Plato's* Book of the Immortality of the Soul) did voluntarily, the one break his Neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoyed those Joys; what a shame is it for Christians (knowing those things in a more excellent measure and manner out of God's own Book) not to be willing to enter into these heavenly Joys? Especially when their † *Master* calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or Salvation; when the time of thy departing draweth near; that time I say, and manner of death, which God in his unchangeable counsel hath appointed and determined before thou wast born; yield and surrender up (willingly and cheerfully) thy soul into the merciful hands of Jesus Christ thy Saviour. And to this end, when the time is come; as the || *Angel* in the

* Plut. in vit. Cat. Cic. Tusc. quæst. 1. 1. Vel. de præcipiti venias in Tartara saxo, Ut qui Socraticum de nece legit opus. Ovid. in Ibin. † Matth. 25. 21. || Judg. 13, 19, 20.

sight of *Manoah* and his Wife, ascended from the *Altar up to Heaven in the flame of the Sacrifice*; so endeavour thou, that thy Spirit in the sight of thy Friends, may from the Altar of a *Contrite Heart*, ascend up to Heaven, in the sweet perfume of this, or the like *spiritual Sacrifice of Prayer*.

A Prayer for a sick Man, when he is told that he is not a Man for this World, but must prepare himself to go unto God.

O Heavenly Father, who art ^a the Lord God of the spirits of all flesh, and hast made us these souls, and hast ^b appointed us the time, us to come into this World, so (having finished our ^c course) to go out of the same: The ^d number of my days, which thou hast ^e determined, are now expired, and I am come to the utmost bounds which thou hast appointed, beyond which I cannot pass. I know, O Lord, that if ^f thou enterest into Judgment, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not ^g fought that good fight for the defence of thy Faith and Religion, with that Zeal and constancy that I should: But for fear of displeasing the World, I have given way unto Sins and Errours; and for desire to please my flesh, I have broken all thy Commandments, in Thought,

^a Numb. 16. 22. Numb. 27. 26. ^b Jer. 38. 26. Acts 17. 25. 26.
^c 2 Tim. 4. 7. ^d Psal. 90. 12. ^e Job 14. 1. 14. & 16. Luke 22. 53.
^f Psal. 143. 2. ^g 2 Tim. 4. 7.

Word, and Deed: ^a So that my sins have taken such hold on me, that I am not able to look up, and they are more in number than the hairs on my head. ^b If thou wilt straitly mark mine Iniquities, O Lord, where should I stand? ^c If thou weighest me in the balance, I shall be found too light. For I am void of all righteousness, that might merit thy mercy: and ^d laden with all iniquities, that most justly deserve thy heaviest wrath. But, O my Lord, and my God, for Jesus Christ thy Son's sake, ^e in whom only thou art well pleased with all penitent and believing sinners; take pity and compassion upon me, who am the ^f thief of sinners. Blot out all my sins out of thy ^g remembrance, and ^h wash away all my transgressions out of thy sight, with the ⁱ precious blood of thy Son, which I believe that he (as an undefiled ^k Lamb) hath shed for the cleansing of my sins. In this faith I liv'd; in this faith I die: Believing ^l that Jesus Christ dyed for my sins, and rose again for my justification. And seeing that he hath endured that death, and ^m born the burden of that judgment which was due unto my sins; O Father, for his death and passions sake, now (that I am coming to appear before thy judgment seat) acquit and deliver me from that fearful judgment, which my sins have justly deserved. And perform unto me that gracious and comfortable promise which thou hast made in thy Gospel; ⁿ That whosoever believeth in thee, hath everlasting

^a Psal. 40. 12. ^b Psal. 130. 3. ^c Dan. 5. 17. ^d Matth. 11. 28. ^e Matth. 3. 17. ^f 1 Tim. 1. 15. ^g Ezek. 18. 22. ^h Psal. 51. 7. ⁱ 1 Pet. 1. 19. ^k John 1. 29. ^l Rom. 4. 25. ^m 1 Cor. 15. 3, 4. ⁿ 1 Pet. 2. 24. ^o John 5. 24.

life, and shall not come into judgment, but shall pass from death unto life. Strengthen, O Christ, my ^a Faith; that I may put the whole confidence of my Salvation, in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience; lay no more upon me ^b than I am able to bear; and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward Man doth decay; so my inward Man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soul in readiness, that (like a ^c wise Virgin, having the ^d Wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. ^e Marry her unto thy self, that she may be ^f one with thee in everlasting love and fellowship. O Lord, reprove ^g Satan, and chase him away: ^h Deliver my soul from the power of the Dog. Save me from the Lions mouth. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me; especially for my Redemption by the death of my Saviour Christ. I thank thee, that thou hast protected me with thy holy ⁱ Angels from my youth up until now. O Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the

^a Luke 17. 5. ^b 1 Cor. 10. 13. ^c Matth. 25. 4. ^d Matth. 22. 11. Rev. 19. 8. ^e Rev. 19. 7. ^f John 17. 22. ^g Zech. 3, 2. ^h Psal, 22. 20; 21. ⁱ Matth. 18. 10. Heb. 1. 14.

soul of ^a Lazarus) into thy heavenly ^b Kingdom. And as the time of my departure shall approach nearer unto me; so grant, O Lord, that my soul may draw nearer unto thee: And that I may joyfully commend my soul into thy hands as into the hands of a loving Father, and a merciful ^c Redeemer: and at that instant, ^d O Lord, graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy grace: and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord and holy Saviour: In whose name I give thee the glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations against despair, or doubting of God's Mercy.

IT is found by continual experience, that near the time of death, (when the Children of God are weakest) then Satan makes the greatest flourish of his strength: and assails them with his strongest temptations. For he knoweth that either he must now or never prevail; for if their souls once go to Heaven, he shall never vex nor trouble them

^a Luke 16. 22. ^b Matth. 8. 11. ^c Luke 13. 18. ^d Eph. 1. 10. Acts 15. 11. ^e Acts 7. 59.

any more. And therefore he will now bolster himself as much as he can, and labour to set before their eyes all the *gross sins* which ever they committed, and the *Judgements* of God which are due unto them; thereby to drive them if he can, into despair; which is a grievous sin than all the sins that they committed, or he can accuse them of.

If ^a Satan therefore trouble thy Conscience more towards thy death, than in thy life;

1. ^b Confess thy Sins unto God, not only in general, but also in particular.

2. Make satisfaction unto those Men, whom thou hast wronged, if thou beest able. And if thou dost injuriously or fraudulently detain or keep in thy possession, any lands or goods, that of right do belong to any Widow or Fatherless child, presume not, as thou tenderest thy Soul's health, to look the Righteous Judge in the face; unless thou dost first make restitution thereof to the right owners: for the Law of God, under the penalty of his curse, requireth thee to *restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent Oppression thou took'st from thy neighbour: with a fifth part for amends added to the principal.* And unless that like Zaccheus, thou dost make ^c restitution of such goods and

^a Satan's first Stratagem, in time of death. ^b The defeature. ^c Lev. 6. 2, 3, 4; &c. Num. 5. 6, 7, 8. Non remittitur pecuniam, nisi restituatur ablatum. ^d Luke 19. 8, 9. Mic. 6. 40, 41.

lams, according to God's Law; thou canst never truly *repent*; and without true *Repentance* thou canst never be saved. But though by the temptation of the Devil, thou hast done *wrong* and *injury*; yet if thou dost truly ^a *repent*, and make *restitution* to thy power, the Lord hath promised to be *merciful* unto thee, to hear the ^b *Prayers* of his *faithful Ministers* for thee, to *forgive thee thy trespasss* and *sin*, and to receive thy *soul* in the *merits* of *Christ's blood*, as a *Lamb* without *blemish*.

3. Ask God for Christ his sake, *pardon* and *forgiveness*. And then these troubles of mind are no *discouragements*, but rather *comforts*: *Exercises*, not *punishments*. They are *assurances* unto thee, that thou art in the *right way*: For the *way to Heaven*, is *by the gates of Hell*; that is, by suffering *pains* in the *body*, and such *doubtings* in the *mind*, that thy *estate* in this life being every way made *bitter*, the joys of eternal life may relish unto thee *better* and more *sweet*.

If ^c *Satan* tell thee that thou hast no *Faith* because thou hast no *feeling*; meditate,

1. ^d That the truest faith hath oftentimes the *least feeling*, and *greatest doubts*; but so long as thou *barest* ^e such *doubtings*, they shall not be laid unto thy charge; for they belong to the *flesh*, from

^a Jer. 18. 7. Acts 2. 38. & 8. 22. ^b Gen. 20. 7. James 5. 14. 15. 16. Lev. 6. 6. 7. ^c Satan's second Assault. ^d The Christian's Encounter. ^e Mark 9. 24. Matth. 14. 31.

which thou art divorced. When thy flesh shall perish, thy weak inward Man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a ^a better faith to believe without feeling, than with feeling. The least Faith (so much as a ^b grain of mustard-seed, so much as is in an infant baptized) is enough to save the soul which loveth Christ, and believeth in him.

3. That the Child of God which desireth to feel the assurance of God's favour, shall have his desire, when God shall see it to be for his good: For God hath promised to give them the ^c water of life, who thirst for it. We have an example in ^d Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the stake; and then cryed out, and clapped his hands for joy to his friends, saying, O Austin, he is come, he is come: meaning the feeling joy of Faith and the Holy Ghost. Tarry therefore the Lord's leisure: ^e be strong, and he shall comfort thine heart.

^f If Satan shall aggravate unto thee the greatness, the multitude, and heinousness of thy sins; meditate,

1. ^g That upon true repentance it is as easie with God to forgive the greatest sin as the least; and he is as willing to ^h forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, than small offenders; as appears in the

^a Job. 13. 15. ^b Matth. 17. 20. ^c Rev. 21. 6. ^d Isa. 55. 1. ^e Acts and Monuments. ^f Psal. 27. 14. ^g Satan's third Assault. ^h The Encounter. ⁱ 1 Tim. 1. 15.

Examples of *Munasses, Magdalen, Peter, Paul, &c.* And || *where Sin most abounded, there doth his Grace rejoice to abound much more.*

2. That God did never forsake any Man, till a Man did first forsake God, as appears in the Examples of *Cain, Saul, Achitophel, Abaziah, Judas, &c.*

3. That God calleth all, even those Sinners who are * *heavy laden with Sin* : and that he did *never deny* his Mercy to any Sinner that asked his Mercy with a *penitent* Heart. This the History of the Gospel witnesseth : There came unto *Christ* all sorts of sick Sinners ; the *Blind, Lame, Halt, Lepers* ; such as were sick of *Palsies, Dropsies, Bloody-fluxes* ; such as were *Lunaticks, and possessed with unclean Spirits and Devils* : Yet of all these not one that came and asked his Mercy and Help, went away without his Errand : If Mercy he asked, Mercy he found, were his Sin never so great, were his Disease never so grievous. Nay, he offered and gave his Mercy to many that *never asked it* ; (being moved only with the *Bowels* of his own *Compassion*, and the sight of *their Misery*) as to the Woman of ^a *Samaria*, the Widow of ^b *Nazareth*, and to the sick Man that lay at the Pool of *Bethesda*, who had been thirty eight Years sick. If he thus willingly gave his Mercy to them that *did not ask it*, and was found of *them* (as the ^c *Prophet* saith) *that sought him not* ; will he deny Mercy unto thee,

|| Rom. 5. 20. * Matth. 11. 28. ^a John 4. ^b Luke 7. 13. ^c Isa. 65. 1. Rom. 10. 20.

D d

who

who dost so earnestly pray for it with tears? and dost like the poor *Publican*, so *beautily* knock for it, with *penitent* sits upon a *bruised* and *broken* Heart? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to † *grant whatsoever we shall ask of him*? As sure as God is true, he will not. Though *Nineveh's* sins had provoked the Lord to send out his sentence against them, yet upon their repentance, he recalled it again, and spared the City: || How much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the judgments all *Abah's* days, for the external shew only which he made of humiliation; how much more will he clean turn away his *vengeance*, if thou wilt *unfeignedly* repent of thy sin, and return unto him for grace and mercy?...

He offered his mercy unto *Cain* (who murdered his innocent Brother) * *If thou doest well, shalt thou not be accepted?* As if he should have said; If thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both thou and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him,) in calling him * *friend*, a sweet appellation of love: And when *Judas* offered, he willingly consented with that *mouth* (wherein never was found^d guile) to kiss those dissembling

† John 14. 14. || Novit Dominus mutare sententiam, si tu no-
veris emendare vitam. *118g: in Psalms 96.* * Gen. 4. 7. * *Matth. 16.*
50. ^b 1 Pet. 2. 22.

hips, under which lurked the * *poysen of Asps.* Had Judas apprehended this word friend out of the mouth of Christ, as † Benhadad did the word Brother from the mouth of Ahab; doubtless Judas should have found the God of Israel more merciful than † Benhadad found the King of Israel. But God was ^b more displeased with Cain for *despising* of his mercy, than for *murdering* his Brother; and with ^c Judas for *hanging* himself, than for *betraying* his Master: In that they would make the *sins* of mortal Men greater than the infinite mercy of the eternal God; or as if they could be more *sinful*, than GOD was *merciful*. Whereas the least drop of Christ's blood is of more merit to procure God's mercy for thy *salvation*, than all the sins; (that thou hast committed) can be of force to provoke his wrath to thy *damnation*.

* If Satan shall suggest, that all this is true of God's mercy, but that it doth not belong unto thee, because thy sins are greater than other Mens, as being sins of knowledge, and of many years continuance; and such as whereby others have been undone: and all (for the most part) committed wilfully and presumtuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; meditate,

1. † That many (who are now in Heaven most

^a Psal. 140. 3. † 1 Kings 20. 32, 33. || Ver. 34. ^b Judam non tam scelus quam desperatio fecit penitus interire. Aug. lib. de util. penit. ^c Scelerator omnibus, O Juda, extitisti, quem non poenitentia duxit ad Dominum, sed desperatio trahit ad laqueum. Leo. * Satan's fourth Assault. † The Encounter.

blessed and glorious *Saints*) committed in the same kind (when they lived upon earth) as great and greater sins than ever thou hast committed, and continued before they repented) in those sins as long as ever thou hast done. As therefore all their sins and the continuance in them, could not hinder God's mercy upon their *repentance*, from forgiving their sins, and receiving them into *favour*: No more shall thy *sins*, and *continuance* therein, hinder *him* from being merciful unto thee, if thou dost repent as they did: Yea, upon thy *repentance*, every one of their examples is a * pledge that he will do the same unto thee that he did unto them. For as the *least sin*, in God's Justice without repentance is *damnable*; so the *greatest sin* upon Repentance is in his *Mercy pardonable*. Thy *greatest* and inveteratest sins are but the sins of a *Man*; but the *least* of his *mercies* is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned: Mark how this doubtful case is resolved by God himself. Many in *Isaiah's* days thought as thou dost) that they had continued *so long* in sin, that it was *too late* for them now to seek to return unto God for *Grace* and *mercy*. But God answereth them, || *Seek ye the Lord whilst he may be found: Call ye upon him whilst he is near.* As if he had said, *Whilst life lasteth*, and my *Word* is preached, I am near to be found of all that seek me, and pray unto me. The People reply, But we (O Lord) are *grievous*

2 Tim. i. 16. || Isa. 55. 6, 7, 8, 9.

Sin.

Sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth, *Let the wicked forsake his Way, and the Man of Iniquity his Thoughts: And let him return unto me, and I will have Mercy upon him, and to his God, and I will pardon him abundantly.* But we would think (say the People) that if our Sins were but ordinary Sins, this Promise of Mercy might belong unto us: But because our Sins are so great, and of such long Continuance, therefore we fear least when we appear before God, he will reject us. To this, G O D answereth again: *My Thoughts (of Mercy) are not your Thoughts, neither are your ways (of pardoning) my Ways: For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.* If therefore every Sinner in the World were a World of such Sinners as thou art; do thou but yet (what God bids thee) *Repent and Believe*, and the ^a *Blood of Jesus Christ*, being the Blood of God, will cleanse both thee and them from all your Sins.

2. That as God did foresee all the Sins which the World should commit, and yet ^{*} *all those* could not hinder him from loving the World, so that he gave his only begotten Son to Death, to save as many of the World as would Believe and Repent; much less shall thy Sins (being the Sins of the least Member of the World) be able to hinder God from loving thy Soul, and forgiving thy Sins, if thou dost Repent and Believe.

^a Acts 20. 28. ¹ John 1. 7. ^{*} John 3. 16.

3. That if he loved thee *† so dearly* (when thou wast his *Enemy*) that he payed for thee *so dear* a price as the spilling of his *heart blood*; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the *greatness* of thy sins, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou puttest all thine *own* grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them all the sins of the *Reprobates* in the *World*; (doubtless it would be a *huge heap*) yet compare this huge heap with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the *least Mole-hill* and the greatest *Mountain* in a *Country*. The cry of the grievoudest sins that ever we read of, could never reach up *higher* than unto *Heaven*, as the cry of the sins of *Sodom*; but the *mercy* of God (saith *David*) *reacheth up higher than the Heavens*, and so overtoppeth all our sins. And if his *mercy* be greater than all his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole *World*, do thou but *repent*, there is no doubt of *pardon*.

¶ If *Satan* shall object, that thou hast many times vowed to repent, and hast made a shew of repentance

† Rom. 5. 8, 9. * Gen. 19. 13. ^b Psal. 108. 4. ^c Psal. 145. 9 | Satan's fifth assault.

for the time, and yet didst fall to the same sins again and again; and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy; and hath changed his love, &c. meditate;

1. * That though this were true (which indeed is heinous) yet it is no sufficient cause why thou should'st despair; seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sin, & till perceiving their weakness not able to perform it, they vow that they will vow no more. Their vows shew the desires of their spiritual Man; their breaking, the weakness of their corrupt flesh. And our *St* slips in to the same sins Christ foresaw, when he taught us to pray daily; O Father, forgive us our Trespases. And why doth Christ enjoin thee (who art but a sinful Man) to forgive thy brother seven times in a day, if he shall return seven times in a day, and say, *it repenteth me?* but to assure thee that he (being the God of mercy and goodness it self) will forgive unto thee thy *†* seventy times seven fold sins a day, which thou hast committed against

^a The encounter. ^b I remember (saith Luther) that *Staupitius* was wont to tell me, *Ego plus quam millies Deo Vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 5. ^c Luke 17. 3, 4. ^d Matth. 18. 21, 22.

him, if thou return unto him by *true Repentance*. The *Israelites* were *cured* by looking (tho' with weak Eyes) on the *brazen || Serpent*, as oft as they were stung by the *fiery Serpent* in the Wilderness; to assure thee, that upon thy Tears of Repentance, thou shalt be *recovered* by *Faith* in *Christ*, as often as thou art wounded to *Death* by *Sin*.

2. That thy Salvation is grounded, not upon the *constancy* of thine Obedience, but upon the *firmness* of God's Covenant. Tho' thou varieft with God, and the Covenant be broken on thy *behalf*, yet it is firm on *God's Part*; and therefore all is safe enough, if thou wilt *return*; for there is no ** Variableness with him, neither Shadow of Change*. He hath locked up thy Salvation, and made it sure in his own *unchangeable Purpose*; and hath delivered to thy keeping the *Keys*, which are *Faith* and *Repentance*; and whilst thou hast *them*, thou may'st persuade thy self that thy Salvation is sure and safe: For, *whom God loveth, he loveth to the end, and never repenteth* of bestowing his Love on them who *Repent* and *Believe*.

Lastly, ** If Satan shall persuade thee, that thou hast been doubting a long Time, and that it is best for thee now to Despair, seeing thy Sins increase, and thy Judgment draweth near*; meditate,

|| Numb. 21. 9. Post lachrymas, gemitusque graves, clementia Christi confestim est oculos ante locanda tuos. * Jam. 1. 17. Rom. 8. 28. & 9. 11. * By these keys Peter open'd Heaven to himself, and afterwards, with the rest of the Apostles, unto others. Luke 22. 62. & 24. 47. John 20. 21. & 13. 1. Rom. 11. 29. & 8. 30. * Satan's Sixth Assault.

1. That

1. That no Sin (tho' *never so great*) should be a cause to move any Christian to *Despair*, so long as God's *Mercy* by so many *Millions* of Degrees is greater; and that every Penitent and Believing Sinner hath the Pardon of all his Sins confirmed by the *Word* and *Oath* of God; ^a *Two immutable Things, wherein it is impossible that God should Lye.* His *Word* is, that at what *Time* soever a Sinner, *whosoever*, doth repent of his Sin, *whatsoever*, (for both *Time*, and *Sins*, and *Sinners* are indefinite *from the bottom of his Heart*, ^b *God will blot forth all his Sins out of his Remembrance, that they shall be mentioned unto him no more,* If we will not take his *Word* (which God forbid we should doubt of) he hath given us his *Oath*. † *As I live, I desire not the Death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *Word*? I swear by my *Life*, that I delight not to damn any Sinner for his Sins, but rather to save him upon his *Conversion* and *Repentance*. The Meditation hereof moved || *Tertullian* to exclaim: *O how happy are we, when God sweareth that he wills not our Damnation! O what miserable wretches are we, if we will not believe God when he sweareth this Truth unto us!* Listen, O drooping Spirit, whose Soul is assailed with Waves of faithless despair; how happy were it to see many like thee and *Hezekiah*? (who ^{*} *mourn like Doves for the Sense of Sin, and chat-*

^a Heb. 6. 18. ^b Ezek. 18. 22. Dr. King of Lond. his Lectures on Jonah. † Ezek. 33. 11. ! O felices nos, quorum causa jurat Deus! O miserrimos nos, si non Deo quidem juranti credimus! Tertul. ^{*} Isa. 38. 14.

ter like Cranes and Swallows for the fear of God's anger) rather than to behold many who die like beasts, without any feeling of their own estate, or any fear of God's wrath, or Tribunal Seat, before which they are to appear? Comfort thy self, O languishing Soul; for if this earth hath any for whom Christ spilt his Blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the all-sufficient atonement of the blood of the Lamb, which † speaks better things than that of Abel. And pray for those, who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed, for whom Christ dyed; and from whom a wounded spirit (judging rather according to his feeling than his Faith) hath wrung that doleful voice of Christ, * *My God! My God! why hast thou forsaken me?* And doubt not but e'er long thou shalt as truly ^b reign with him, as now thou dost suffer with him: For ^c Tea and ^d Athen hath spoken it. No sin bars a Man from salvation, but only || *incredulity*; and *impenitency*: nothing makes the sin against the Holy Ghost unpardonable, but want of repentance. Thy unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance, that thou couldst wish to perform unto him.

Meditate upon these *Evangelical Comforts*, and thou shalt see that in the very agony of death, God

† Heb. 12. 24. * Matth. 27. 46. ^b 2 Tim. 2. 12. ^c 2 Cor. 1. 20.
^d Rev. 3. 14. || Heb. 6. 6.

will so assist thee with his spirit, that when *Satan* looketh for the *greatest* victory, he shall receive the *foulest* foil; yea, when thy *eye-strings* are broken that thou can't not see the *light*, *Jesus Christ* will appear unto thee, to comfort thy *Soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like † *Manoah's* Angel, doing wonders indeed; when they shall see a *frail Man* in his *greatest weakness* (by the meer assistance of *God's Spirit*) overcoming the *strength* of sin, the *bitterness* of death, and all the *power* of *Satan*; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend up with *Angels* victoriously into *Heaven*.

An admonition to them who come to visit the sick.

They who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent* when a Man's life is almost *out-spent*, may gain a Man the assurance of eternal life. Sooth him not with the vain hope of this *life*, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

* Luke 16. 22. † Judg. 13. 1.

Questions

Questions to be asked of a sick Man, that is like to die.

DOST thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his Power made Heaven and Earth, and all Things therein? and that he doth still by his *Divine Providence* govern the same? so that nothing comes to pass in the *World*, nor to *thyself*, but what *his Divine Hand and Counsel* had determined before to be done?

2. Dost thou confess that thou hast transgressed and broken the Holy Commandments of Almighty God, in *Thought, Word, and Deed*? and hast deserved for breaking his *Holy Laws*, the *Curse of God* which containeth *all the Miseries of this Life*, and *everlasting Torments* in Hell-fire, when this Life is ended, if so be that God shall deal with thee according to thy *Deserts*?

3. Art thou not sorry in thy *Heart*, that thou hast so broken his *Laws*, and neglected his *Service*, and *Worship*, and so much followed the *World*, and thine own *vain Pleasures*? And would'st thou not lead a *holier Life*, if thou wert to begin again?

4. Dost thou not from thy *Heart* desire to be reconciled unto God in *Jesus Christ* his *Blessed Son*, thy *Mediator*, who is ^a *at the Right-hand of God in Heaven* ^b *now appearing for thee in the sight of God*, and *making Request unto him for thy Soul*?

5. Dost thou renounce all confidence in all o-

^a Rom. 8. 54. ^b Heb. 9. 24.

ther ^a *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Jesus Christ*, the ^{*} *only Mediator of the new Testament*, ^b is able perfectly to save them that come unto God, by him, seeing he ever liveth to make *Intercession* for them? And wilt thou with *David* say unto *Christ*, ^c *Whom have I in Heaven but thee? And there is none upon earth that I desire besides thee?*

6. Dost thou confidently Believe and Hope to be saved by the only *Merits* of that bloody Death and Passion, which thy Saviour *Jesus Christ* hath suffered for thee? not putting any Hope of Salvation in thine own *Merits*, nor in any other *Means* or *Creatures*? being assuredly perswaded, ^d *that there is no Salvation in any other*; and *that there is none other Name under Heaven, whereby thou must be saved?*

7. Dost thou heartily forgive all Wrongs and Offences done or offer'd unto thee, by any manner of Person whatsoever? And dost thou as willingly (from thy Heart) ask *Forgiveness* of them whom thou hast grievously wronged in Word or Deed? And dost thou cast out of thy Heart all *Malice* and *Hatred*, which thou hast born to any Body; that thou may'st appear before the ^{*} *Face of Christ* (the *Prince of Peace*) in perfect *Love and Charity*?

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and dost still withhold from any *Widow* or *fatherless Children*, or from any other Person whatsoever? Be assured that unless thou shalt restore, like *Zaccheus*, those Goods and Lands (if thou beest able) thou canst not

^a Heb. 9. 11. ^{*} 1 Tim. 2. 5. ^b Heb. 7. 25. ^c Psal. 73. 25.
^d Acts 4. 1. & 10. 43. 1 Isa. 9. 6. Heb. 12. 14.

truly repent: and without true repentance thou canst not be saved, nor look Christ in the face when thou shalt appear before his Judgment-seat.

9. Dost thou firmly believe, that thy body shall be raised up out of the Grave, at the sound of the last Trumpet? and that thy Body and Soul shall be united together again in the Resurrection Day, to appear before the Lord Jesus Christ, and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these Questions like a faithful Christian; then let all who are present, join together and pray for him, in these, or the like words.

A Prayer to be said for the sickly person who visits him.

O Merciful Father, who art the Lord and Giver of life, and to whom belong the issues of death: We thy Children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much less to become suitors to thy Majesty in the behalf of others: yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that the prayers of the righteous shall avail much with thee: in obedience therefore to thy Commandment, and confidence of thy gracious promise, we are bold to become humble suitors unto thy divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thine own Fatherly hand. We could gladly with the resolu-
tion

tion of his health, and a longer continuance of his life, and Christian Fellowship amongst us : but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life ; we submit *our will* to thy blessed will, and humbly intreat for *Jesus Christ* his sake, and the merits of his bitter Death and Passion (which he hath suffered for him) that thou would'st pardon and forgive unto him *all his sins* ; as well that wherein he was *conceived and born*, as also all the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought, word, and deed*, against thy divine Majesty. Cast them behind thy back : *remove them as far from thy presence, as the East is from the West.* * Blot them out of thy remembrance ; lay them not to his charge ; wash them away with the Blood of Christ, that they may no more be seen : And deliver him from all the Judgments which are due unto him for his sins, that they may never trouble his Conscience, nor rise in judgment against his Soul ; and impute unto him the *righteousness* of Jesus Christ, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee, look down from Heaven upon him with those eyes of grace and compassion wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan : For here his a sick Soul that needeth the help of *such a Heavenly Physician*. O Lord increase his Faith, that he may

* Psal. 103. 12.

believe

believe that Christ *died* for him, and that his Blood cleanseth him from all his Sins : and either *assuage* his *Pain*, or else *increase* his *Patience* to endure thy Blessed Will and Pleasure. And good Lord, lay no more upon him, than thou shalt enable him to bear. *Heave* him up unto thy self, with those *Sighs* and *Groans*, which cannot be expressed. Make him *now* to feel what is the Hope of his *Calling* : and what is the exceeding *Greatness* of thy *Mercy* and Power towards them that *believe* in thee : And in his *Weakness*, O Lord shew thou thy *Strength*. Defend him against the *Suggestions* and *Temptations* of *Satan* : who (as he hath all his Life time) will now in his *Weakness* especially seek to *assail* him, and devour him. O *save* his *Soul*, and *reprove* *Satan*, and command thy *Holy Angels* to be about him to aid him, and to chase away all evil and malignant Spirits far from him. Make him more and more to loath this World, and to *desire to be loosed, and to be with Christ*. And when that *good Hour* and Time shall come (wherein thou hast determined to call for him out of this present Life) give him Grace *peaceably* and *joyfully* to yield up *his Soul into thy merciful Hands*, and do thou receive her into thy Mercy, and let thy *Blessed Angels* carry her into thy Kingdom. Make his *last Hour* his *best Hour*, his *last Words* his *best Words*, and his *last Thoughts* his *best Thoughts*. And when the *light* of his *Eyes* is gone, and his *Tongue* shall fail to do its Office ; grant, O Lord, that his *Soul* may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him ; and that thy *Spirit* within

him

him, may make * request for him, with sighs which cannot be expressed. Teach us in him to read and see our own end and mortality : And therefore to be careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick Servant, unto thy eternal Grace and Mercy, in that Prayer, which Christ our Saviour hath taught us, saying,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Thy Grace, O Lord Jesus Christ ; thy Love O heavenly Father ; thy Comfort and Consolation, O holy Spirit, be with us all, and especially with this thy sick Servant, to the end, and in the end, Amen.

Let them read often unto the sick, some special Chapters of the holy Scriptures ; As,

The three first Chapters of the Book of Job.

The 14th and 19th Chapters of Job.

The 34th Chapter of Deuteronomy.

The two last Chapters of Joshua.

The 17th Chapter of the first of Kings,

The 2d, 4th, and 12th Chapters of the second of Kings.

The 38th, 40th, and 65th Chapters of Isaiah.

The History of the Passion of Christ.

The 8th Chapter to the *Romans*.

The 15th Chapter of the first Epistle to the *Corinthians*.

The 4th Chap. of the first Epistle to the *Thessalonians*.

The 5th Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11th. and 12th to the *Hebrews*.

The first Epistle of St. *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick Party to wait upon God by *Faith* and *Patience*, till he send for him; and praying the Lord to send them a joyful meeting in the *Kingdom of Heaven*; and a blessed *Resurrection* at the last day; they may depart at their pleasure in the peace of God.

Consolations against impatience in Sickness.

IF in thy Sickness by extremity of Pain thou be driven to impatience, Meditate,

1. That thy *Sins* have deserved the pains of *Hell*: Therefore thou may'st with greater *Patience* endure these Fatherly Corrections.

2. That these are the *Scourges* of thy heavenly *Father*, and the *Rod* is in his *Hand*. If thou didst suffer with reverence being a *Child*, the corrections of thy *earthly Parents*; how much rather should'st thou now subject thy self (being the *Child of God*)

to the chastisement of thy heavenly Father, seeing it is for thy eternal good?

3. That ^a Christ suffer'd in his Soul and Body far grievous^r pains for thee: therefore thou must more willingly suffer his blessed pleasure for thy own good. Therefore, saith Peter, ^b Christ suffered for you, leaving you an example, that you should follow his steps. And ^c Let us (saith St. Paul) run with joy the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, &c.

4. That these Afflictions which now you suffer, are none other, but such as ^d are accomplished in your Brethren that are in the World, as witnesseth Peter, yea, Job's Afflictions were far more grievous. There is not one of the Saints which now are at rest in heavenly Joys, but endur'd as much as you do, before they went thither: Yea, many of them willingly suffer'd all the torments that Tyrants could inflict upon them, that they might come unto those heavenly Joys whereunto you are now call'd. And you have a Promise, That ^e the God of all Grace, after that you have suffered a while will make you perfect, stablish, strengthen, and settle you. And that ^f God of his Fidelity, will not suffer you to be tempted above that you are able; but will with the Temptation, also make a way to escape, that ye may be able to bear it.

^a Viridobrum, Isa. 53. 3. ^b 1 Pet. 2. 21. ^c Heb. 12. 1, 2. ^d 1 Pet. 5. 8. S. Romitus cum quotannis gravi morbo tentaretur a Deo, doluit, quod anno liber esset, ac si a Deo tunc desertus fuisset. Vis. Patr. 2. 8. ^e 1 Pet. 5. 10. ^f 2 Cor. 10. 13.

5. That God hath *determined* the time when thy Affliction shall *end*, as well as the time when it *began*. *Thirty eight Years* were appointed the *sick Man* at ^a *Bethesda's Pool*. *Twelve Tears* to the *Woman* with the ^b *bloody Issue*. *Three Months* to ^c *Moses*. *Ten Days Tribulation* to the ^d *Angel of the Church of Smyrna*. *Three Days plague* to ^e *David*. Yea, the number of the godly Man's *Tears* are *registred* in ^f *God's Book*, and the *quantity* kept in his *Bottle*.

The time of our Trouble (saith *Christ*) is but ^a *Modicum*. God's *Anger* lasts but a ^b *Moment* (saith *David*). *A little* ⁱ *season* (saith the *Lord*) and therefore calls all the time of our Pain, but the ^k *hour of Sorrow*. *David*, for the *swiftness* thereof, compares our present Trouble to a ^l *Brook*, and ^m *Athanasius* to a *shower*. Compare the *longest Misery* that Man endures in this Life, to the *eternity of heavenly Joys*, and they will appear to be nothing. And as the sight of a *Son* safe born, makes the ⁿ *Mother* forget all her former *deadly pain*; so the sight of *Christ* in Heaven, who was *born for thee*, will make all these pangs of *Death* to be quite forgotten, as if they had never been: Like ^o *Stephen*, who as soon as he saw *Christ*, forgot his own *Wounds*, with the *horror of the Grave*, and *terror of the Stones*; and sweetly yielded his *Soul* into the Hands of his *Saviour*. Forget thy own *Pain*; think of *Christ's Wounds*. ^p *Be faithful unto*

^a John 5. 5. ^b Matth. 9. 20. ^c Exod. 2. 2. ^d Rev. 2. 10. ^e 2 Sam. 24. 13. ^f Psal. 56. 8. ^g Modicum & videbo vos. John 16. 16. ^h Psal. 80. ⁱ Rev. 6. 11. ^k John 16. 21. ^l Psal. 110. 7. ^m Nubecula est, cito transibit. ⁿ John 16. 21. ^o Acts 7. ^p Rev. 2. 10.

the death, and he will give thee the Crown of eternal life.

6. That you are now called to *Repetitions* in Christ's School; to see how much *Faith, Patience, and Godliness* you have learned all this while: And whether you can like *Job* * receive at the hand of God some evil, as well as you have hitherto received a great deal of Good? As therefore you have always prayed, *Thy will be done*; so be not now offended at this which is done by his holy will

7. That † all things shall work together for the best to them that love God; insomuch that neither death nor Life, nor Angels, nor Principalities, nor Powers, &c. Shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Assure your self, that every pang is a prevention of the pains of Hell; every respite an earnest of Heaven's rest: And how many stripes do you esteem Heaven worth? As your Life hath been a comfort to others; so give your friends a Christian example to die, and deceive the Devil, as Job did. It is but the Cross of Christ sent before, to crucify the love of the World in thee; that thou may'st go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian take up (like Simeon of Cyrene) with both thy arms his holy Cross, carry it after him, unto him; thy pains will shortly pass, thy joys shall never pass away.

* Job 2. 10. † Rom. 8. 28, 38, 39. Morbus non malis adnumerandus, quia multis utiliter accidit. Basil. in Hexam. Morbus est utilis quædam institutio, quæ docet, caduca spernere, & celestia spirare. Noxiæ. ad Philagrium.

Consolations against the fear of Death.

IF in the time of thy *sickness*, thou findest thy self *fearful to dye*, Meditate,

1. That it argueth a *dastardly* mind to fear that which is not: For in the Church of Christ there is no Death, *Isa. 25. 7, 8.* And whosoever liveth and believeth in Christ, shall never dye, *John 11. 26.* Let them fear Death, who live without Christ. Christians die not: But when they please God, they are like * *Enoch translated* unto God. Their pains are but † *Elijah's fiery Chariot* to carry them up to Heaven; or like *Lazarus's sores*, sending them to *Abraham's bosom*. In a word, if thou be one of them that like *Lazarus* ‡ *lovest Jesus*, thy sickness is not unto the death, but for the glory of God; who of his love changeth thy living death to an everlasting life. And if many Heathen Men, as *Socrates, Curtius, Seneca, &c.* Died willingly (when they might have lived) in hope of the immortality of the soul: Wilt thou, being trained so long in Christ's School, (and now called to the Marriage Supper of the blessed Lamb, *Rev. 19. 7.*) be one of those Guests that refuse to go to that joyful Banquet? God forbid.

2. Remember that thy abode here is but the second degree of thy life: for after thou hadst first lived nine months in thy Mothers Womb, thou

* *Gen. 5. 24.* † *2 Kings 2. 11, 12.* ‡ *Luke 16. 23.* § *John 11. 4.*

wast of necessity driven thence to live here in a *second degree* of Life. And when that *number of Months* * which God hath *determined* for this *Life*, is expir'd; thou must likewise leave *this*, and pass to a *third degree* in the other World, which *never ends*. Which to them that live and die in the Lord, surpasseth as far this *kind of Life*, as this doth that which one lives in his *Mother's Womb*. To this last and *excellentest degree* of Life, through this door pass'd *Christ* himself, and all his *Saints* that were *before thee*; and so shall all the rest *after* them and thee. Why shouldst thou fear that which is *common* to all God's *Elect*? Why should that be uncouth to thee, which was so *welcome* to all them? Fear not Death, for as it is the† *Exodus* of a *bad*, so it is the *Genesis* of a *better World*: The *end* of a *temporal*, but the *beginning* of an *eternal Life*.

3. Consider that there are but three things that can make Death so *fearful* unto thee: First, The *loss* thou hast thereby: Secondly, The *pain* that is therein: Thirdly, The *terrible effects* which follow after. All these are but false Fires, and causeless Fears.

For the First, if thou leavest here uncertain goods which Thieves may rob, thou shalt find in Heaven a || *true treasure*, that can never be taken away: These were but lent thee as a Steward upon accounts; Those shall be *given* thee as thy Reward forever. If thou leavest a loving Wife, thou

* Job 14. 5. † Mors presentis vitæ exitus & introitus melioris. Ber. in Epist. ad Rom. || Matth. 6. 19, 20.

Thalt be married to Christ, which is more lovely. If thou leavest Children and Friends, thou shalt there find all thy religious Ancestors, and Children departed; Yea, Christ, and all his blessed Saints and Angels. And as many of thy Children as be God's Children, shall thither follow after thee. Thou leavest an *earthly possession*, and a ^a *House of Clay*, and thou shalt enjoy an *Heavenly inheritance* and ^b *mansion of glory*: Which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee *gain*? Go home, go home, and we will follow after thee.

Secondly, ^c For the pain in death; the fear of death more pains many than the very pangs of death; for many a Christian dies without any great pangs or pains. Ritch the *Anchor* of thy *Hope* on the *firm ground* of the word of God, who hath promised ^d *in thy weakness to perfect his strength*, and ^e *not to suffer thee to be tempted above that thou art able to bear*. And Christ will shortly turn all thy *temporal pains* to his *eternal joys*.

Lastly, as for the *terrible effects* which follow after death they belong not unto thee being a *Member of Christ*; for Christ by his death hath taken away the *sting* of death to the *faithful*; so that now there is no ^f *condemnation to them that are in Christ Jesus*. And Christ hath protested, that ^g *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life*. Hereupon the holy Spirit

^a 2 Cor. 5. 1. ^b John 14. 2. ^c Timor mortis ipsa morte peior.
^d 2 Cor. 13. 9. ^e 1 Cor. 10. 13. ^f Rom. 8. 1. ^g John 5. 24.
 from

from Heaven faith, *Blessed are the dead which dye in the Lord*: And that from henceforth they rest from their Labours, and thir Works do follow them. In respect therefore of the Faithful, ^a *Death is swallowed up in victory*: And his sting, which is Sin, and the punishment thereof, is taken away by Christ. Hence Death is call'd in respect of our Bodies, ^a *sleep and rest*: In respect of our Souls, ^a *going to our heavenly Father*, ^a *departing in peace*, ^a *removing from this Body to go to the Lord*; ^a *dissolution of Soul and Body to be with Christ*. What shall I say? *Precious in the sight of the Lord, is the death of his Saints*. These pains are but thy throes and travail to bring forth eternal Life. And who would not pass through Hell to go to Paradise? Much more through *Death*? There is nothing after Death that thou need'st fear; not thy Sins, because *Christ* hath paid thy Ransom; not the Judge, for he is thy loving Brother; not the Grave, for it is the Lord's Bed; not Hell, for thy Redeemer keeps the Keys; not the Devil, for God's holy Angels pitch their Tents about thee, and will not leave thee till they bring thee to Heaven. Thou wast never nearer eternal Life; glorify therefore *Christ* by a blessed Death. Say cheerfully, Come, Lord Jesus, for thy Servant cometh unto thee, I am willing, Lord help my weakness.

^a 1 Cor. 15 54. ^b 1 Theff. 4. 13. Isa. 26. Rev. 14. *καταλυσαι εστιν ην*. Luke 2. 29. ^d 2 Cor. 5. Phil. 1, 23. *διαλυσαι*. Mors. porta gloriæ. Greg. Janua vitæ. Bernard.

Seven sanctified Thoughts, and mournful Sighs of a sick Man ready to die.

NOW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity; but gives us in the midst of our extremities some respite, to ease and refresh our selves: Thou must have an especial care (considering how short a time thou hast, either for ever to lose or to obtain Heaven) to make use of every breathing time, which God doth afford thee: And during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short Thoughts and Sighs.

The first Thought.

SEeing every Man enters into this life in tears, passeth it in sweat, and ends it in sorrow; ah! what is there in it, that a Man should desire to live any longer in it? O! what a folly is it, that when the *Mariner* roweth with all his force to arrive at the wished port; and that the *Traveller* never resteth till he come to his Journey's end; We fear to disery our port; and therefore would put back our Bark, to be longer tossed in this continual Tempest? We weep to see our journey's end; and therefore desire our journey to be lengthened, that we might be more tired with a foul and cumbersome way.

The

The spiritual Sigh thereupon.

O Lord, this life is but a troublesome Pilgrimage; ^a few in days, but full in evils; and I am weary of it, by reason of my sins. Let me therefore (O Lord) entreat thy Majesty, in this my *Bed of sickness*, ^b as *Elias* did under the *Juniper tree* in his affliction: It is now enough, O Lord, that I have lived so long in this vale of misery; take my soul into thy merciful hands, for I am no better than my Fathers.

The second Thought.

Think with what a ^c body of sin thou art laden, what great ^d civil wars are contained in a little world; the ^e Flesh fighting against the Spirit, Passion against Reason, Earth against Heaven; and the World within thee banding it self for the World without thee; and that but one only means remains to end this conflict, death which (in God's appointed time) will separate thy spirit from thy flesh; the pure and regenerate part of thy soul, from that part which is impure and unregenerated.

The spiritual sigh upon the second Thought.

O Wretched ^f Man that I am! who shall deliver me from the body of this death? O my sweet

^a Gen. 47. 9. ^b 1 Kings 19. 4. ^c Rom. 7. 24. ^d Jam. 4. 1. ^e Gal. 5. 17. ^f Rom. 7. 24.

Saviour Jesus Christ, ^a *thou hast redeemed me with thy precious blood.* And ^b *because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling;* I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation ^c to thy only grace and mercy, saying (with the holy Apostle) ^d *Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.*

The third Thought.

THink how it behoves thee, to be assured that thy soul is *Christ's*; for *death* hath taken sufficient gages to assure himself of thy *body*, in that *all* thy senses be all ready to die, save only the sense of *pain*: But sith the *beginning* of thy being began with pain; marvel the less if thy *end* conclude with *dolours*. But if these *temporal* dolours (which only afflict the body) be so painful; O Lord, ^e *who can endure the devouring fire? who can abide the everlasting burning?*

The Spiritual Sigh upon the third Thought.

O Lord Jesus Christ, the son of the living God, who art the only *Physician*, that canst ease my *body* from pain, and restore my *Soul* to life eternal: Put thy *Passion*, *Cross*, and *Death*, betwixt my *Soul*, and thy *Judgments*: and let the merits of

^a Rev. 5. 9. ^b Psal. 116. 8. ^c Psal. 145. ^d 1 Cor. 15. 57. ^e Isa. 33. 14.
thy

thy Obedience stand betwixt thy Father's Justice and my Disobedience; and from these bodily pains receive my Soul into thy everlasting Peace: For I cry unto thee with * Stephen, Lord Jesus, receive my Spirit.

The fourth Thought.

THink that the worst that Death can do, is but to send thy Soul sooner than thy Flesh would be willing, to Christ and his heavenly Joys Remember, that that worst, is thy best Hope. The worst therefore of Death, is rather a help than a harm.

The spiritual Sigh upon the fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee; forsake not him, that in Misery flyeth unto thy Grace for succour and mercy. O sound that sweet Voice in the ears of my Soul, which thou spakest unto the penitent Thief on the Cross; † This Day thou shalt be with me in Paradise: For I, O Lord, do (with the Apostle) from my Soul speak unto thee, || I desire to be dissolved, and to be with Christ.

The fifth Thought.

THink (if thou fearest to dye) ^a That in Mount Sion there is no Death: For he that believeth

* Acts 7.59. † Luke 23.43. || Phil.1.23. ^a Isa.25.7,8. John 11.25.

in Christ, shall never dye. And if thou desirest to live; without doubt the *Life eternal* (whereunto this Death is a *passage*) *surpasseth all.* There do all the faithful departed (having ended their *Miseries*) live with *Christ* in Joys: And thither shall all the Godly which *survive*, be gathered out of their Troubles to enjoy with him *eternal Rest.*

The spiritual Sigh on the fifth Thought.

O Lord, thou seest the Malice of *Satan*, who (not contenting himself, * *like a roaring Lion* all the Days and Nights of our Life, to seek our destruction) shews himself *busiest*, when thy Children are *weakest* and nearest to their end: O Lord *reprove him*, and preserve my Soul. He seeks to terrify me with *Death*, which my *Sins* have *deserved*: but let thy *Holy Spirit* comfort my Soul with the assurance of *eternal Life*, which thy *Blood* hath *purchased*. *Affwage my Pain*, increase my *patience*, and (if it be thy blessed will) end my *Troubles*: For my Soul beseecheth thee with old *Siméon*, † *Lord, now let me thy Servant depart in peace according to thy Word.*

The sixth Thought.

T Hink with thy self what a blessing God hath bestow'd upon thee above many Millions in the World; that whereas they are either Pagans,

* 1. Pet. 5. 8. † Luke 2. 29.

who worship not the true God, or Idolaters, who worship the true God falsely; Thou hast liv'd in a true Christian Church, and hast Grace to dye in the true Christian Faith, and to be bury'd in the Sepulchre of God's Servants; who all wait for the ^a Hope of Israel, the raising of their Bodies in the ^b resurrection of the Just.

The Spiritual Sigh upon the sixth Thought.

O Lord Jesus Christ, who art ^c the Resurrection, and the Life, in whom whosoever believeth shall live though he were dead; I believe that whosoever liveth and believeth in thee, shall never dye. ^d I know that I shall rise again in the Resurrection of the last Day; ^e for I am sure, that thou, my Redeemer livest. And though that after my Death Worms destroy this Body; yet I shall see thee, my Lord, and my God, in this Flesh. Grant therefore, O Christ, for thy bitter Death and Passion's sake, that at that Day I may be one of them to whom thou wilt pronounce that joyful Sentence; ^f Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.

The seventh Thought.

Think with thy self how Christ endured for thee a ^g cursed Death, and the Wrath of God which was due unto thy Sins; and what terrible

^a Acts 26. 6, 7. ^b Luke 14. 14. ^c John 11. 25, 26. ^d Verse 24.
^e Job 19. 25, 26. ^f Matth. 25. 34. ^g Gal. 3. 13.

pains and cruel torments the *Apostles* and *Martyrs* have voluntarily suffer'd for the Defence of *Christ's* Faith, when they might have liv'd by *dissembling* or *denying him*: How much more willing shouldst thou be to depart in the *Faith of Christ*, having less pains to torment thee, and more means to comfort thee?

The spiritual Sigh upon the seventh Thought.

O Lord, my Sins have deserved the pains of Hell, and eternal Death; much more these *Fatherly Corrections* wherewith thou dost afflict me: But ^a O blessed Lamb of God, which takest away the Sins of the World, have mercy upon me, and ^b wash away all my filthy Sins with thy most precious Blood, and ^c receive my Soul into thy heavenly Kingdom; for ^d into thy Hands, O Father, I commend my Spirit, for thou hast redeemed me, O Lord, thou God of Truth.

The sick Person ought now to send for some godly and religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor, not only to pray for thee at thy Death (for God in such a case hath promis'd to hear the Prayers of the righteous ^e Prophets, and ^f Elders of the Church) but

^a John 1. 29. ^b Rev. 1. 5. ^c Luke 23. 42. ^d Psal. 31. 5. ^e Gen. 20. 7. Jer. 18. 20. & 15. 1 Sam. 12. 19, 23. ^f Jam. 5. 14, 16.

also upon thy confession and unfeigned repentance to absolve thee of thy sins. For, as Christ hath given him a calling to ^a baptize thee unto repentance, for the remission of thy sins; so he hath likewise given him a calling, and ^b power, and ^c authority, (upon repentance) to absolve thee from thy sins. ^d I will give thee the Keys of the Kingdom of Heaven: And whatsoever thou shalt bind upon earth, shall be bound in heaven: And whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, ^e Verily, I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: And whatsoever ye shall loose on earth, shall be loosed in heaven. And again, ^f Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job, for Elihu tells him, ^g That when God strikes a man with malady on his bed, so that his soul draweth near the Grave, and his life to the buriers: If there be any messenger with him, or an Interpreter, one of a thousand, to declare unto Man his righteousness, then will he have mercy upon him, &c. And answerable hereunto (saith Saint James) if the sick have committed sins (upon his repentance, and the prayers of the Elders) they shall be forgiven him. ^h These have power to shut Heaven, and to ⁱ deliver (the scandalous impenitent Sinner) to Satan: For, ^k the weapons of their warfare are not carnal, but mighty through God, to cast down, &c. And to

^a Mark 1. 4. Acts 19. 4. ^b 1 Cor. 5. 8. ^c 2 Cor. 10. 1. ^d Mat. 16. 19. ^e Mat. 18. 18. ^f John 20. 22, 23. ^g Job 33. 19, 22, 23, 24. ^h James 5. 15. ⁱ Rev. 11. 6. ^k 1 Cor. 5. 5. 2 Cor. 10. 4. &c.

have vengeance in readiness against all disobedience. They have the * key of loosing, therefore the power of absolving.

The Bishops, and Pastors of the Church, do not forgive sin by any *† absolute Power* of their own, (for so only Christ their Master forgiveth sins;) but *‡ ministerially*, as the servants of Christ, and Stewards, to whose fidelity their Lord and Master hath committed his Keys, and that is, when they do declare and pronounce, either publickly, or privately, by the Word of God, what bindeth, what looseth, and the mercies of God to penitent sinners, or his judgments to impenitent and obstinate persons; and so do apply the general promises or threatenings to the penitent or impenitent. For Christ from Heaven doth by them (as by his * Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the Gates of Heaven, and against whom he will shut them. And therefore it is is not said, *Whose sins ye signify to be remitted*, but *whose sins ye remit*. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, John 11. 44. And as no water could wash away Naaman's Leprosie, but the waters of Jordan, (though other Rivers were as clear) because the promise was annexed un-

* Mat. 16. 19. *Ministri peccata remittunt non auctoritate, sed delegatione.* † 1 Cor. 5. 4. ‡ 1 Cor. 4. 1, 2. Acts 13. 38. * To this end saith Basil, in *Ast. c. 13.* Christus omnibus pastoribus & Doctoribus Ecclesie, *ισων ενεχον εξουσιαν*, aequalem tribuit potestatem, cujus signum est quod omnes ex æquo ligant & solvunt, ut Petrus. *Papists* dare non dehy this. Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplement. *Thoma. 4. 6. Verbe.*

to the water of *Jordan*, and not to other Rivers; so though another Man may pronounce the *same* words, yet have they not the like *efficacy* and *power* to work on the conscience, as when they are pronounced from the mouth of *Christ's Ministers*, because the ^a *promise* is annexed to the *Word* of God in their mouths; for them he hath ^b *chosen*, ^c *separated*, and ^d *set a-part* for this work, and to them he hath committed the ^e *ministry and word* of reconciliation: by their holy ^f *calling* and ^g *ordination* they have received the ^h *holy Ghost*, and the ministerial power of binding and loosing. They are sent forth of the ⁱ *Holy Ghost* for this work, whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent in the ^k *same* words that he teacheth us in the Lord's Prayer to desire God to forgive us our sins: To assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christ's blood, forgive them all their sins. So that what Christ decreeth in Heaven, *in foro judicii*, the same he declareth on earth by his reconciling Ministers, *in foro penitentiae*: So that as God hath ^l *reconciled the World to himself* by Jesus Christ: So hath he (saith the Apostle) given unto us the ministry of this reconciliation.

He that sent them to baptize, saying, Go and teach all Nations, baptizing them, &c. Sent them al-

^a John 20. 23. ^b Acts 1. 24. ^c Acts 13. 2. ^d Rom. 1. 1. ^e 2 Cor. 5. 18, 19. ^f Acts 13. 2. ^g 1 Cor. 1. 1. ^h Heb. 5. 4. ⁱ Tit. 1. 5. ^j John 20. 22, 23. ^k Acts 13. 24. ^l *ἐν πᾶσι τοῖς ἀνθρώποις* John 20. 23. *καὶ ἀποστέλλει τοὺς ἀποστόλους ἑαυτοῦ.* ^m 2 Cor. 5. 18.

so to remit sins, saying, ^a *As my Father sent me, so send I you; whose soever sins ye remit, they are remitted unto them, &c.* As therefore none can baptize, (though he use the same *water* and *words*) but only the *lawful Minister*, which Christ hath called and authorized to this *divine and ministerial Function*: So though others may comfort with good words; yet none can ^b *absolve* from sin, but only those to whom Christ hath committed the holy *Ministry and Word of Reconciliation*: And of their *absolution* Christ speaketh, *he that heareth you, heareth me.* In a doubtful title thou wilt ask the counsel of a *skilful Lawyer*: In peril of sickness thou wilt know the advice of the *learned Physician*: And is there no danger in dread of damnation, for a sinner to be his own Judge?

Judicious ^d *Calvin* teacheth this point of doctrine most plainly; *Et si omnes mutuo nos debeamus consolari, &c.* ^e Although (*saith he*) we ought to comfort and confirm one another in the confidence of God's mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: Insomuch, as they are said to remit sins, and to loose souls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offer'd unto him by the Lord, *to wit*, that (for the easing of his

^a John 20. 21, 23. ^b 2 Cor. 2. 7, 10. Heb. 5. 41. ^c 2 Cor. 5. 18, 19. ^d Luke 10. 16. ^e Lib. 3. Instit. cap. 4. sect. 12.

conscience) he make private confession of his Sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul; whose Office it is (both publickly and privately) to administer Evangelical Consolation to God's People.

Beza highly ^a commendeth this practice: And ^b Luther saith, *That he had rather loose a thousand Worlds, than suffer private confession to be thrust out of the Church.* Our Church hath ever most ^c soundly maintain'd the truth of this Doctrine; but most justly abolish'd the Tyrannous and Antichristian abuse of *Popish Auricular Confessions*; which they thrust upon the Souls of Christians, as an *Expiatory Sacrifice*, and a *meritorious Satisfaction* for Sin; racking their Consciences to confess, when they feel no distress; and to enumerate all their Sins, which is impossible; that by this means they might dive into the secrets of all Men, which oft-times hath prov'd pernicious, not only to *private Persons*, but also to *publick Estates*. But the truth of God's Word is, that no Person having received Orders in the *Church of Rome*, can truly *absolve* a Sinner; for the Keys of *Absolution* are two; the one is the Key of *Authority*, and that *only* ^d Christ hath; the other is the Key of *Ministry*; and this he ^e gives to his *Ministers*, who are therefore called the ^f *Ministers of Christ, the Stewards of God's Mysteries*,

^a In Antith. Paparus & Christianismi vol. fol. 66. ^b Luther tom. 6. fol. 109. & sequ. ^c Witness our Liturgy. Dr. Holland absolved Dr. Reynolds, who not being able to speak, kissed the Hand wherewith he was absolved. ^d Rev. 3. 7. Mark 2. 7. Luke 5. 21. ^e Matth. 16. 19. ^f 1 Cor. 4. 1.

The ^a *Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c.* But *Christ* never ordained in the New Testament, any Order of *sacrificing Priests*; neither is the Name of *iusde*, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of *Christ*, in all the New Testament; neither do we read in all the New Testament, of any, who confessed himself to a *Priest*, but ^b *Judas*. Neither is there any *real Priest* in the New Testament, but only ^c *Christ*. Neither is there any part of his *Priesthood* to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore *Christ* never ordained any Order of *sacrificing Priests*; and that *Popish Priests* scorn the Name of *Ministers of the Gospel*, to whom only *Christ* committed his *Keys*; it necessarily followeth, that no *Popish Priests* can truly either *excommunicate* or *absolve* any *Sinner*, or have any *lawful right* to meddle with *Christ's Keys*. But the *Anti-Christian abuse* of this Divine Ordinance should not abolish the *lawful use* thereof betwixt *Christians* and their *Pastors* in *Cases of distress of Conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud Heart*, nor to *raise up an humble Spirit*, than this spiritual conference betwixt the *Pastors* and the *People* committed to their charge. If any *Sin* therefore troubleth thy *Consci-*

^a 2 Cor. 5. 20. Ministerii clavis duplex est, una scientia discernendi: (1 Cor. 12. 10. 1 John 4. 1.) Alia est potestas ligandi & absolvendi: John 10. 23. ^b Matth. 27. 4. ^c Heb. 7. 24, 27, 28. ^d Heb. 7. 4. & 7. 15.

ence, confess it to God's Minister: Ask his counsel, and if thou dost truly repent, receive his Absolution. And then doubt not in *foro conscientia*, but thy sins be as verily forgiven on Earth, as if thou didst hear Christ himself in *foro judicii*, pronouncing them to be forgiven in Heaven. ^a *Qui vos audit me audit; he that heareth you heareth me.* Try this, and tell me, whether thou shalt not find more ease in thy Conscience, than can be expressed in words. Did prophane Men consider the dignity of this divine calling, they would the more honour the Calling, and reverence the Persons.

The sick Man (having thus eased his Conscience, and received his Absolution) may do well (having a convenient number of faithful Christians joyned with him) to receive the holy Sacrament of the Lord's Supper; to encourage him in his Faith, and to discouragethe Devil in his Assaults. In this respect the ^b Council of Nice termed this Sacrament, *Viaticum*; the souls provision for her journey. And albeit the Lord's Supper be an Ecclesiastical action, yet forasmuch as our Lord (the first Institutor) celebrated it in a ^c private house, and that ^d Saint Paul termeth the houses of Christians, the Churches of Christ; and that ^e Christ himself hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not, through sickness, able to come to the Church)

^a Luke 10. 16. ^b Conc. Nicen. Can. 12. ^c Mat. 26. 18. Luke 22. 12. ^d Rom. 16. 5. ^e Philem. verse 2. ^f Mat. 18. 20. 2871.

but that they should receive, and Pastors ought to administer the Sacrament unto them at home. He sheweth more simplicity than knowledge, who thinks that this favours of a *private Mass*: For a Mass is called *private*, not because it is said in a private House, but because (as Bishop ^a *Jewel* teacheth out of ^b *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Anti-christian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at Communion in a private Family upon such an extraordinary occasion, *Christ's Institution* is observ'd. Many faithful Brethren meet together, and *carry one for another*, *Christ's Death* is remembered and shewed; and the Minister, together with the Faithful and the sick Party do communicate. Master ^c *Calvin* saith, *That he doth very willingly admit administering of the Communion to them that are sick, when the case and opportunity so requireth.* And in ^d another place he saith, *That he hath many weighty Reasons to compel him not to deny the Lord's Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially

^a *Jewel* against *Harding*, Artic. 1. of private Mass, fol. 4. ^b In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit, Aquin. part 3. q. 38. art 5. ^c De cœnæ administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum ita res & opportunitas ferant. Ep. 51. ^d Cur Cœnam ægrotis negandam esse non arbitror, multa & graves causæ me impellunt. Ep. 31. 1.

once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. ^a Perkins saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of Man's life afterwards*; The efficacy whereof, did Men thoroughly understand, they should not need to be so often exhorted to receive it.

^b *Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus introspeciant: nec fideles ex hac vita migrantes, & panem vitæ petentes, usatissimo suo fraudari sinant, nè lugubris ista in iis adimpleatur lamentatio: c Parvuli panem petunt, & non sit qui frangat eis.*

As therefore when a *wicked liver* dieth, he may say to death as ^d *Ahab* said to *Elijah*; *Hast thou found me, O mine Enemy?* So on the other side, when it is told a penitent sinner, that Death knocks at the door, and begins to look him in the face; he may say of Death, as *David* said of *Abimaaz*, ^e *Let him come and welcome, for he is a good Man, and cometh with good tydings*; He is the Messenger of Christ, and bringeth unto me the joyful news of eternal life. And as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaan's* possession: so death to the wicked, is a

^a Perkins his right way to dying well. ^b Admonitio ad pastores. ^c Lam. 4. 4. ^d 1 Kings 21. 20. ^e 2 Sam. 18. 27. Ut moriarius pius, vivere discere piæ,

sink to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a blessed ^a death will make an amends for all the sorrows of a bitter life.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind these words, fixing the eyes of thy soul upon *Jesus Christ* thy Saviour.

A Prayer at the yielding up of the Ghost.

O ^b Lamb of God, which by thy blood hast taken away the sins of the World; have mercy ^c upon me a sinner. Lord Jesus receive my Spirit, Amen.

When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God in these or the like words.

O Gracious God, and merciful Father, who art ^d our refuge and strength, and a very present help in trouble; lift up the ^e light of thy favourable countenance at this instant upon thy servant, that now cometh to appear in thy presence. Wash away, good Lord, all his sins by the merits of *Christ Jesus's* blood; that they may never be laid to his charge. Increase his Faith, preserve and keep

^a Summum hominis bonum, bonus ex hac vita exitus. ^b John 1. 29. ^c Luke 18. 13. ^d Psal. 46. 1. ^e Psal. 4. 6. (1 John 1. 7.

safe his *Soul* from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy Holy Spirit, cause him now to feel that thou art his *loving Father*, and that he is thy Child by *Adoption* and *Grace*. Save, O Christ, the price of thy own Blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his *Soul*, as thou did'st the *penitent Thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carryed the *Soul* of *Lazarus*; and grant unto him a joyful Resurrection at the last Day. O Father, hear us for him, and hear thy own *Son*, our only *Mediator*, that ** sits at thy Right hand*, for him and us all; even for the merits of that bitter Death and Passion, which he hath suffer'd for us. In confidence whereof, we now recommend his *Soul* into thy Fatherly Hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee:

Our Father which art in Heaven, Hallowed be thy Name, &c.

Thus far of the Practice of Piety, in dying in the Lord.

Now follows the Practice of Piety in dying for the Lord.

TH E Practice of Piety in dying for the Lord, is termed *Martyrdom*.

† *Martyrdom is the Testimony which a Christian*

* Rom. 8.34. † Sanguis Martyrum semen Ecclesie. Martyres acceperunt, non dederunt coronas. Leo Martyrio coronatus est. usually.

beareth

beareth to the Doctrine of the Gospel, by enduring any kind of Death; to invite many, and to confirm all, to embrace the truth thereof. To this kind of Death, Christ hath promis'd a Crown: ^a *Be thou faithful unto Death, and I will give thee a Crown of Life*, Which Promise the Church so firmly believed, that they term'd *Martyrdom* it self a *Crown*. And God, to animate Christians to this excellent Prize, would by a *Prediction*, that ^b *Stephen*, the first Christian *Martyr*, should have his Name of a *Crown*.

Of *Martyrdom* there are three kinds,

1. *Solâ voluntate*, in Will only as *John* the Evangelist, who (being boiled in a Cauldron of Oyl) came out rather *anointed* than *sod*; and dy'd of Old age at *Ephesus*.

2. *Solo opere*, in Deed only; as the *Innocents* of ^c *Bethlehem*.

3. *Voluntate & opere*, both in Will and Deed; as in the *Primitive Church*, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and *Thousands*. And in our days, *Craumer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Saunders*, *Glover*, *Taylor*, and others innumerable: whose *fiery zeal* to God's Truth brought them to the *Flames of Martyrdom*: to seal *Christ's Faith*

^a Δείνω σοι τὸν στέφανον τὸν ἅγιον. Rev. 2. 10. Bern. Scr. in fest. Innoc. Frid. Naufca in lit. *Johann. Flores Hist.* ad. An. 65. ^b Acts 7. ^c Matth. 2. Acts and Monuments.

It is not the *cruelty* of the death, but the * *innocency* and *holiness* of the cause that maketh a Martyr. Neither is an *erroneous* Conscience a sufficient warrant to suffer *Martyrdom*: Because *Science* in God's Word must direct *Conscience* in Man's heart. For they who killed the Apostles, in their *erroneous* Conscience; thought † *they did God good service*: And *Paul* of zeal breathed out || *slaughters against the Lord's Saints*. Now whether the cause of our *Seminary Priests* and *Jesuits* be so *holy, true, and innocent*, as that it may warrant their Conscience to *suffer death*, and to *hazard their eternal salvation* thereon, let * *Paul's* Epistle written to the *ancient Christian Romans*, (but against our *new Anti-christian Romans*) be judge. And it will plainly appear, that the Doctrine which *St. Paul* taught to the *ancient Church of Rome*, is *ex diametro* opposite in 26. Fundamental points of true Religion, to that which the *new Church of Rome* teacheth and maintaineth. For *Saint Paul* taught the *Primitive Church of Rome*.

1. That our *Election* is of God's *free Grace*, and not *ex operibus prævisis*, Rom. 9. 11. Rom. 11. 5, 6.
2. That we are *justified* before God by *faith only*, without *good works*, Rom. 3. 20, 28. Rom. 4. 2. &c. Rom. 1. 17.
3. That the *good works* of the *regenerate* are not of their *own condignity meritorious*, nor such as can

* 1 Pet. 2. 19. *Causa; non passio, facit Martyrem* Aug. Ep. 61. *Non mortes sed mores*, Dr. Boys. *Tho. Aquin.* 1. 2. quæst. 17. art. 6.
 † John 16. 2. || Acts 9. 1. Phil. 3. 6. * *Epistola ad Romanos, is now Epistola in Romanos.*

deserv

446 The Practice of Piety.

deserve Heaven, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That *those Books*, only are God's Oracles and Canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the *Apocrypha*.

5. That the Holy Scriptures have God's authority, * Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore *above* the Authority of the Church.

9. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly read or know the Holy Scripture, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

7. That all † *Images* made of the true God are very *Idols*, Rom 1. 23. and Rom. 2. 22. Conferred.

8. That to bow the knee religiously to an *Image*, or to worship any Creature, is meer *Idolatry*, Rom. 11. 4. and a *lying service*, Rom. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15, 27. therefore not to *Saints* and *Angels*.

10. That Christ is our only *Intercessor* in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the *only Sacrifice* of Christians, is nothing but the *spiritual Sacrificing* of their souls and bodies to serve God in holiness and righteousness, Rom. 12. 1. Rom. 15. 16. Therefore no real sacrific-
ing of Christ in the Mass.

12. That the religious worship called *dulia*, as well as *latria*, belongeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. Conferred.

* Note, That the Scripture saith, God saith, and the Scripture concludeth, is all one with Paul, † *Tal idola* having reference to what he spake before, Rom. 1. 23. Of Images.

13. That

13. That all Christians are to *pray* unto God in their *own native language*, Rom. 14. 11.

14. That we have not of our selves in the *state of corruption*, free will unto Good, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the *regenerate*, is sin, Rom. 7. 7. 8. 10.

16. That the Sacraments do not *confer* grace *ex opere operato*, but *sign* and *seal* that is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be *assured of his Salvation*, Rom. 8. 9, 16, 35. &c.

18. That no Man in this life since *Adam's fall*, can perfectly *fulfil* the Commandments of God, Rom. 7. 10. &c. Rom. 3. 19. &c. Rom. 11. 32.

19. That to place Religion in the *difference of meats and days*, is *superstition*, Rom. 14. 3, 5, 6, 17, 23.

20. That the *imputed Righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9, 17, 23.

21. That Christ's *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer cake* by *Transubstantiation*, Rom. 1. 3.

22. That all *true* Christians are *Saints*, and not those whom the Pope only doth *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Rom. 15. 25.

23. That *Ipsa*, Christ, the *God of peace*, and not *Ipsa*, the *Woman*, would bruise the *Serpent's head*, Rom. 16. 20.

24. That every Soul must of *conscience be subject*
and

and pay tribute to the *Higher powers*, that is, the Magistrates which bear the sword, Rom. 13. 1, 2, &c. and therefore the Pope and all Prelates must be subject to their *Emperours, Kings, and Magistrates*, unless they will bring damnation upon their souls, as *Traitors*, that resist God and his Ordinance, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the grace of God, to be the chief Apostle of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, * Rom. 15. 15, 16, 19, 20. &c. Rom. 11. 14. 16. 4.

26 That the *Church of Rome* may err, and fall away from the true faith, as well as the *Church of Jerusalem*, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points, clean contrary to that which the Apostle taught the *Primitive Romans*, let God and this *Epistle* judge betwixt them and us; whether of us both stands in the true ancient *Catholick Faith*, which the Apostle taught the old *Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostles Doctrine*?

* It seems by Rom. 15. 20, 29. And the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom he had sent thither, before him: For he calls them his helpers, ver. 3. 9. kinsmen, v. 7, 13. fellow-prisoners, v. 7. the first fruits of *Achaia*, where he had preached, v. 7. all familiar to him, and so *Tertius*, who writ the Epistle, v. 22. And therefore they came so joyfully to meet *Paul* at *Appit forum*, hearing that he was coming towards *Rome*, Acts 28. 15.

And whether it be not better to return to *St. Paul's* Truth, than still to continue in *Rome's* Error? And if this be true; then let *Jesuits* and *Seminary Priests* take heed and fear, lest it be not *Faith*, but *Faction*; not *Truth*, but *Treason*; not *Religion*, but *Rebellion*, beginning at *Tyber*, and ending at *Tyburn*, which is the cause of their Deaths. And being sent from a troublesome *Apostatical* See, rather than from a peaceable *Apostolical* Seat, because they cannot be suffer'd to persuade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Sovereign*; to raise *Rebellion*, to move *Invasion*, to stab and poyson *Queens*, to kill and murder *Kings*, to blow up whole States with *Gunpowder*; they desperately cast away their own *Bodies* to be hang'd and quarter'd, and their *Souls* sav'd, if they belong to God; (I wish * *such honour to all his Saints* that sends them.) And I have just cause to fear, that the † *Miracles of Lipsius's* two Ladies, *Blunston's* Boy, *Garnet's* Straw, and the *Maid's* fiery Apron, will not suffice to clear, that these Men are not *Murderers* of themselves, rather than *Martyrs of Christ*.

And with what *Conscience* can any *Priest* count *Garnet* a *Martyr*; when his own *Conscience* forced him to confess, that it was for *Treason*, and not for *Religion* that he dy'd? But if the *Priests* of such a *Gunpowder* Gospel be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? and who are *Cannibals*, if they be *Catholicks*?

* Psal. 149. 5. † Ut *Alexandri* causa iis qui illam scire cupiunt patefiat: Judicatus est *Ephesi* ab *Æmilio Frontino* Proconsule; non propter professionem nomen, sed propter perpetrata latrocinia, cum iam esset prævaricator (& proditor.) *Euseb. Hist. Eccles. l. 4. c. 18.*

But leaving these, if they will be filthy, to their Filthiness still, let us (to whose Fidelity the Lord hath committed his *true Faith*, as a precious ^a *depositum*) pray unto God, that we may lead a holy *Life*, answerable to our holy *Faith*, in *Piety* to *Christ*, and *Obedience* to our ^b *King*; that if our Saviour shall ever *count us* ^c *worthy that honour to suffer* Martyrdom for his *Gospel's* sake; be it by open *burning* at the Stake, as in *Queen Mary's* Days, or by secret *Murdering*, as in the *Inquisition house*; or by outrageous *massacring*, as in the *Parisian Matins*; in being *blown up with Gunpowder*, as was intended in the *Parliament-house*: We may have *Grace* to pray for the Assistance of his *holy Spirit*, so to strengthen our *Frailty*, and to defend his *Cause*, as that we may seal with our *deaths* the *Evangelical Truth* which we have professed in our *Lives*: That in the Days of our *Lives* we may be ^d *blest* by his *Word*; in the *Day* of *Death* be blest in the *Lord*, and in the *Day* of *Judgment* be the ^e *blest* of his *Father*; ^f *Even so grant, Lord Jesus. Amen.*

A Divine Colloquy between the Soul and her Saviour, concerning the Effectual Merits of his dolorous Passion.

Soul.

LORD, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldst prepare thyself to come to my Supper.

^a 1 Tim. 6. 20. ^b Prov. 24. 21. ^c 1 Pet. 2. 17. ^d Acts 5. 41. ^e Luke 11. 8. Rev. 14. 13. ^f Mat. 25. 34. ^g Rev. 22. 20.

Christ,

S. Lord, *why wouldst thou wash them^a thy self?*

C. To teach thee Humility if thou wilt be my Disciple.

S. Lord, *wherefore didst thou before thy Death institute^b thy last Supper?*

C. That thou mightest the better remember my Death, and be assured that all the Merits thereof are thine.

S. Lord, *wherefore wouldst thou go to such a place, where^c Judas knew to find thee?*

C. That thou mightest know that I went as willingly to suffer for thy Sin, as ever thou wentest to any place to commit a Sin.

S. Lord, *wherefore wouldst thou begin thy Passion in a^d Garden?*

C. Because that in a^e Garden thy Sin took first Beginning.

S. Lord, *wherefore did thy three select Disciples fall^f fast asleep, when thou beganst to fall into thy Agony?*

C. To shew, that I^g alone wrought the Work of thy Redemption.

S. Lord, *why were there so many^h Plots and Snares laid for thee?*

C. That I might make thee to escapeⁱ all the Snares of thy ghostly Hunter.

S. Lord, *why shouldst thou suffer^k Judas (betraying thee) to kiss thee?*

C. That by enduring the Words of *dissembling Lips*, I might there begin to expiate Sin, where Satan^l first brought it into the World.

S. Lord, *why wouldst thou be^m sold for thirty pieces of silver?*

C. That I might free thee from perpetual Bondage.

S. Lord, *why didst thouⁿ pray with such strong crying and Tears?*

^a John 13. 4. ^b Luke 22. 19, 20. ^c John 18. 2. ^d John 18. 1.
^e Gen. 3. 3. ^f Mat. 26. 40. ^g Isa. 63. 5. ^h Mat. 26. 4. ⁱ Psal. 124. 7.
^k Matth. 26. 49. ^l Gen. 3. 4, 5. ^m Matth. 27. 3. ⁿ Matth. 26. 39.
 Heb. 5. 7.

C. That I might quench the *Fury* of God's *Justice*, which was so *fiercely* kindled against thee.

S. Lord, *why wast thou so* ^a *afraid, and cast into such an Agony?*

C. That suffering the Wrath due to thy Sins, thou might'st be more *secure* in thy Death, and find more *Comfort* in thy Crosses.

S. Lord, *wherefore didst thou pray so* ^b *oft, and so earnestly that the Cup might pass from thee.*

C. That thou mightest perceive the Horror of that *Curse* and *Wrath*, which being due to *thy Sins*, I was then to drink and endure for thee.

S. Lord, *wherefore didst thou after thy wish,* ^d *submit thy Will to the Will of thy Father?*

C. To teach thee what thou should'st do in all thy Afflictions; and how willingly thou should'st yield to *bear with Patience* that Cross, which thou see'st to *come* from the just Hand of thy heavenly Father.

S. Lord, *wherefore didst thou* ^e *sweat such drops of Water and Blood?*

C. That I might *cleanse* thee from thy *stains* and bloody spots.

S. Lord, *why shouldst thou be taken* ^f *when thou might'st have escaped thine enemies?*

C. That thy spiritual Enemies should not take thee, and cast thee into the *Prison* of utter *Darkness*.

S. Lord, *wherefore wouldst thou be* ^h *forsaken of all thy Disciples?*

C. That I might *reconcile* thee unto God, of whom thou wast forsaken for thy Sins.

S. Lord, *wherefore wouldst thou* ⁱ *stand to be apprehended alone?*

C. To shew thee that my Love of thy Salvation was more than the Love of all my Disciples.

^a Luke 22. 44. ^b Matth. 26. 39. & 42. 44. ^c Gal. 3. 13. ^d Luke 22. 42. ^e Luke 22. 44. ^f Luke 22. 54. ^g Matth. 5. 25. Mat. 22. 13. ^h Matth. 26. 56. ⁱ John 18. 8.

S. Lord, *wherefore was the ^a young Man caught by the Souldiers, and unstript of his linnen, who came out of his bed, bearing the stir at thy apprehension and leading to the High Priest?*

C. To shew their Outrage in apprehending me, and my Power in preserving out of their outrageous Hands, all my Disciples, who otherwise had been worse handled by them, than was that young Man.

S. Lord, *wherefore wouldst thou ^b be bound?*

C. That I might loose the Cords of thine Iniquities.

S. Lord, *why wast thou ^c denied of Peter?*

C. That I might confess thee before my Father, and thou might'st learn, that there is no Trust in Man, and that Salvation proceeds of my meer Mercy.

S. Lord, *wherefore wouldst thou bring Peter to Repentance by the ^d crowing of a Cock?*

C. That none should despise the Means which God hath appointed for their Conversion, though they seem never so mean.

S. Lord, *wherefore didst thou at the ^e Cock-Crowing turn and look upon Peter?*

C. Because thou might'st know, that without the help of my Grace, no Means can turn a Sinner unto God, when he is once fall'n from him.

S. Lord, *wherefore wast thou ^f covered with a purple Robe?*

C. That thou might'st perceive that it was I that did away thy scarlet Sins?

S. Lord, *wherefore wouldst thou be ^g crowned with Thorns?*

C. That by wearing Thorns, the First Fruits of the Curse, it might appear, that it is I which take away the Sins and Curse of the World, and crown thee with the ^h Crown of Life and Glory.

S. Lord, *wherefore was a ⁱ Reed put into thy Hand?*

^a Mark 14. 51, 52. ^b Matth. 27. 2. ^c Luke 22. 57, 58, 60. ^d Matth. 26. 74, 75. ^e Luke 22. 61. ^f John 19. 5. ^g Isa 1. 18. ^h Matth. 27. 29. ⁱ 1 Pet. 5. 4. Rev. 2. 10. ^k Matth. 27. 29.

C. That it might appear that I came not to *a break the Bruised Reed?*

S. Lord, *wherefore wast thou b mocked of the Jews?*

C. That thou might'st insult over Devils, who otherwise would have mock'd thee, as the *c Philistines* did *Sampson*.

S. Lord, *wherefore wouldst thou have thy blessed Face defiled with d Spittle?*

C. That I may cleanse thy Face from the shame of Sin?

S. *Wherefore, Lord, were thy Eyes hood-wink'd with a e Veil?*

C. That thy spiritual *Blindness* being remov'd, thou might'st behold the Face of my Father in Heaven.

S. Lord, *wherefore did they f buffet thee with Fists, and beat thee with g Staves?*

C. That thou might'st be freed from the *Strokes* and *Tearings* of infernal Fiends.

S. Lord, *wherefore wouldst thou be h reviled?*

C. That God might speak Peace unto thee by his *Word* and *Spirit*.

S. Lord, *wherefore was thy i Face disfigured with Blows and Blood?*

C. That thy Face might shine glorious as the *k Angels* in Heaven.

S. Lord, *wherefore wouldst thou be so cruelly l scourged?*

C. That thou might'st be freed from the *Sting of Conscience*, and *Whips of everlasting Torments?*

S. Lord, *wherefore would'st thou be arraigned at m Pilate's Bar?*

C. That thou might'st at the Last Day be acquitted before my Judgment-seat.

S. Lord, *wherefore would'st thou be n falsely accused?*

C. That thou should'st not be justly condemn'd.

^a Matth. 12. 20. ^b Matth. 27. 29. ^c Judg. 16. 25. ^d Matth. 27. 30.
^e Mark 14. 65. ^f Matth. 26. 67. ^g Matth. 27. 30. ^h Matth. 27. 33.
ⁱ John 19. 3. Isa. 50. 6. ^k Matth. 22. 20. ^l John 19. 1. ^m Mark 15. 1. ⁿ Luke 23. 2.

S. Lord,

S. Lord, *wherefore would'st thou be ^a turned over to be condemned by a strange Judge?*

C. That thou being redeemed from the Captivity of a hellish Tyrant, might'st be restored to God, whose own thou art by right.

S. *Wherefore, O Christ, didst thou acknowledge, that Pilate had ^b Power over thee from above?*

C. That *Antichrist*, under pretence of being my *Vicar*, should not ^c exalt himself above all ^d Principalities and Powers.

S. Lord, *why would'st thou suffer thy Passion, under ^e Pontius Pilate, being a Roman President to the Cæsar of Rome?*

C. To shew, that the *Cæsarian* and *Pontifical* Polity of *Rome* should chiefly persecute my Church, and ^g crucify me in my Members.

S. *But why, Lord, would'st thou be ^h condemned?*

C. That the Law being condemn'd in me, thou might'st not be condemn'd by it.

S. *But why wast thou condemned, seeing nothing could be ⁱ proved against thee?*

C. That thou might'st know, that it was not for my Faults, but for thine, that I suffered.

S. Lord, *wherefore wast thou led to ^k suffer out of the City?*

C. That I might bring thee to rest in the heavenly City.

S. Lord, *why did the Jews compel Simon of Cyrene, coming out of the ^l Field, to carry thy Cross?*

C. To shew the Weakness whereunto the Burden of thy Sins brought me, and what must be every Christian's Case; which goeth out of the Field of this World, towards the heavenly Jerusalem.

^a Matth. 27. 2. ^b John 19. 11. ^c Tit. 3. 1. ^d Rom. 13. 1. ^e 1 Pet. 2. 13, 14. ^f Luke 23. 1, 2. John 10. 13, &c. ^g Note well, Rev. 11. 8. and Rev. 17. 5, 6. ^h John 19. 16. ⁱ Luke 23. 24. Rom. 8. 3. ^j Mat. 27. 24. John 19. 6. ^k Matth. 27. 33. Heb. 13. 12. ^l Luke 23. 26. Matth. 27. 32.

S. Lord, why wast thou ^a stripped of thy Garments?

C. That thou might'st see how I forsook all to redeem thee.

S. Lord, wherefore would'st thou be ^b lifted upon the Cross?

C. That I might lift thee up with me to Heaven.

S. Lord, wherefore didst thou ^c hang upon a cursed Tree?

C. That I might satisfy for thy Sin committed in eating the ^d forbidden Fruit of a Tree.

S. Lord, wherefore would'st thou hang between two ^e Thieves?

C. That thou my dear Soul might'st have place in the midst of heavenly Angels.

S. Lord, wherefore were thy Hands and Feet ^f nailed to the Cross?

C. To enlarge thy Hands to do the Works of Righteousness; and to set thy Feet at Liberty to walk in the ways of Peace.

S. Lord, wherefore did they crucify thee in Golgotha, the place of ^g dead Mens Souls?

C. To assure thee that my Death is Life unto the Dead.

S. Lord, why did not the Soldiers ^h divide thy seamless Coat?

C. To shew that my Church is One, without Rent or Schism.

S. Lord, wherefore didst thou taste ⁱ Vinegar and Gall?

C. That thou might'st eat the Bread of Angels, and drink the Water of Life.

S. Lord, why saidst thou upon the Cross, ^k it is finished?

C. That thou might'st know that by my Death, the ^l Law was fulfill'd, and thy Redemption effected.

S. Lord, why didst thou cry out upon the Cross, ^m My God, my God, why hast thou forsaken me?

^a John 19. 23. ^b Luke 25. 33. ^c *Ibid.* ^d Gen. 2. 17. ^e Luke 23. 33.
^f Psal. 22. 16. John 20. 25. ^g Matth. 27. 33. ^h John 19. 24. ⁱ *Ibid.*
27. 34. ^k John 19. 30. ^l Rom. 10. 4. ^m 2 Cor. 3. 13. ⁿ Mark 15. 34.

C. Left

C. Left thou being forsaken of God, shouldst have been driven to cry in the Pains of Hell, wo and alas, for evermore.

S. Lord, *wherefore was there such a general ^a Darknes,* when thou didst suffer and cry out upon the Cross?

C. That thou might'st see an Image of those hellish Pains which I suffer'd, to deliver thee from the endless Pains of Hell, and everlasting Chains of Darknes.

S. Lord, *why would'st thou have thy ^b Arms nail'd abroad?*

C. That I might embrace thee more lovingly, my sweet Soul.

S. Lord, *why did the Thief that never ^c wrought Good before, obtain Paradise upon so short Repentance?*

C. That thou may'st see the Power of my Death to forgive them that repent, that no Sinner needs despair.

S. Lord, *why did not the other ^d Thief which hanged as near thee, obtain the like Mercy?*

C. Because I ^e leave *whom I will*, to harden themselves in themselves, to Destruction, that all should fear, and none presume.

S. Lord, *wherefore didst thou cry with such a ^f loud and strong Voice in yielding up the Ghost?*

C. That it might appear ^g *that no Man took my Life from me*; but that I laid it down of my self.

S. Lord, *wherefore didst thou ^h commend thy Soul into thy Father's Hands?*

C. To teach thee what thou should'st do, being to depart this Life.

S. Lord, *wherefore was the Veil of the ⁱ Temple rent in twain at thy Death?*

C. To shew that the Levitical Law should be no longer a ^j *Partition-Wall* between Jews and Gentiles, and that the *Way to Heaven* is now open to all Believers?

^a Matth. 27. 45. ^b 2 Pet. 2. 4. Jude v. 6. ^c Luke 23. 43.

^d Luke 23. 39. ^e Rom. 9. 18. ^f Matth. 27. 50. ^g John 10. 18.

^h Luke 23. 46. ⁱ John 13. 46. ^j Matth. 27. 51. ^k Eph. 2. 14. Heb. 10. 19, 20.

S. Lord,

S. Lord, *wherefore did the Earth quake, ^a and the Stones cleave at thy Death?*

C. For Horror to bear her Lord dying, and to upbraid the cruel Hardness of Sinners Hearts.

S. Lord, *wherefore did not the Soldiers ^b break thy legs, as they did the Thieves who hanged at thy right and left Hand?*

C. That thou might'st know that they had not Power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, *wherefore was thy side opened with a Spear?*

C. That thou might'st have way to come nearer my Heart.

S. Lord, *wherefore ran there out of thy precious Side Blood and Water?*

C. To assure thee that I was slain indeed, seeing my Heart-blood gushed out, and the ^c Water which compassed my Heart flowed forth after it, which once spilt, Man must needs die.

S. Lord, *wherefore ran the Blood first by ^d it self, and the Water afterwards by it self, out of thy blessed Wound?*

C. To assure thee of Two Things: 1st, That by my Blood shedding, *Justification* and *Sanctification* were effected to save thee. 2^{dly}, That my Spirit by the conscientious use of the *Water* in *Baptism*, and *Blood* in the *Eucharist*, will effect in thee *Righteousness* and *Holiness*, by which thou shalt glorifie me.

S. Lord, *wherefore did the ^e Graves open at thy Death?*

C. To signify, that *Death* by my *Death*, had now receiv'd his *Death's Wound*, and was overcome.

S. Lord, *wherefore would'st thou be ^f bury'd?*

^a Matth. 27. 51. ^b Exod. 12. 46. John 19. 33. John 19. 34. ^c There is about Man's Heart a Skin called *Pericardium*, containing Water, which cools and moistens the Heart, lest it should be scorched with continual Motion. This Skin once pierced, Man cannot live. *Columb. Anatom.* 1. 7. *Harff. de nat. human.* 1. 1. *Exerc.* 8. 9. 5. ^d 1 John's. 6. ^e Matth. 27. 52. ^f Matth. 27. 60.

C. That thy Sins might never rise up to Judgment against thee.

S. Lord, *wherefore wouldst thou be bury'd by two such honourable^a Senators as Nicodemus and Joseph of Arimathea?*

C. That the Truth of my Death (the Cause of thy Life) might more evidently appear unto all.

S. Lord, *wherefore wast thou bury'd in a^b New Sepulchre, wherein was never Man laid?*

C. That it might appear that I, and not another arose; and that by my own Power, and not another's Vertue; like him who reviv'd at the touching of *Elisba's* Bones.

S. Lord, *wherefore didst thou^c raise up thy Body again?*

C. That thou may'st be assur'd that thy Sins are discharg'd, and that thou art justify'd.

S. Lord, *wherefore did so many Bodies^d of thy Saints (which slept) arise at thy Resurrection?*

C. To give thee Assurance, that all the Saints shall arise, by Virtue of my Resurrection at the last Day.

S. Lord, *what shall I^e render unto thee for all these Benefits?*

C. Love thy Creator, and become a new Creature.

The Soul's Colloquy ravished in Contemplation of the Passion of our Lord.

WHat hadst thou done, O my sweet Saviour, and ever-blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the Slaughter? What Evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely and unjustly, condemned before *Annas* and *Caiaphas*, the Jewish Priests, at the Judgment Seat of *Pilate*, the Roman President?

^a Matth. 27. 57. John 19. 39, 40. ^b John 19. 41. Matth. 27. 60. ^c 2 Kings 13. 21. Matth. 28. 6. Rom. 4. 25. ^d Matth. 27. 52, 53. Acts 17. 31. ^e Psal. 116. 12. Gal. 6. 17.

What was thine Offence? Or to whom didst thou ever Wrong? That thou shouldst be thus pitifully *soured* with Whips, *crowned* with Thorns, *scoffed* with Flouts, *reviled* with Words, *buffeted* with Fists, and *beaten* with Staves? O Lord, what didst thou deserve to have thy Blessed Face *spit* upon, and cover'd as it were with Shame? To have thy Garments parted, thy Hands and Feet nailed to the Cross? To be lifted upon the cursed Tree, to be crucify'd among Thieves, and made to taste Gall and Vinegar: And in thy deadly Extremity, to endure such a Sea of God's Wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father: Yea, to have thy innocent Heart pierc'd with a cruel Spear, and thy precious Blood to be spilt before thy blessed *Mother's* Eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amaz'd to think upon it! I enquire for thy Offence, but I can find none in thee; no, nor so much as *guile to have been found in thy mouth*. Thy Enemies are challeng'd, and none of them dare *rebuke thee of Sin*; thy Accusers (that are suborn'd) agree not in their Witness; the *Judge* that condemns thee, openly cleareth thy Innocency; his * Wife sends him word she was warn'd in a Dream that thou wast a just Man, and therefore should take heed of doing Injustice unto thee. The *Centurion* that Executed thee, confess'd thee of a *truth to be both a just Man, and the very son of God*.

The *Thief* that hanged with thee justifieth thee, *that thou hast done nothing amiss*. What is the cause then, O Lord, of this thy cruel Ignominy, Passion and Death? I, O Lord, I am the cause of these thy Sorrows, my *Sins* wrought thy *Shame*, my *Iniquities* are the occasion of thy *Injuries*. I have committed the *Fault*, and thou art plagued for the *Offence*; I am *guilty*, and thou art *arraigned*; I committed the *Sin*, and thou suffered'st

* Matth. 27. 9.

the *death* ; I have done the *Crime*, and thou hanigest on the *Cross* : Oh the deepness of *God's Love* ! Oh the wonderful Disposition of heavenly *Grace* ! Oh the unmeasurable Measure of *Divine Mercy* ! the wicked transgresseth, and the Just is punished ; the Guilty let escape, and the *Innocent* is arraigned ; the *Malefactor* is acquitted, and the *harmless* condemned ; what the evil *Man* deserveth, the good *Man* suffereth ; the *Servant* doth the *Fault*, the *Master* endures the Strokes. What shall I say ? *Man* sinneth, and *God* dieth. O *Son of God* ! who can sufficiently express thy Love, or commend thy Pity, or extol thy Praise ? I was proud, and thou art humble ; I was disobedient, and thou becamest obedient ; I did eat the forbidden Fruit, and thou didst hang on the cursed Tree ; I played the glutton, and thou didst fast, evil Concupiscence drew me to eat the pleasant Apple, and perfect Charity led thee to drink of the bitter Cup ; I essayed the sweetness of the Fruit, and thou didst taste the bitterness of the Gall. Foolish Eve smiled when I laughed ; but blessed Mary wept when thy Heart bled and died. O my God, here I see thy Goodness, and my Badness ; thy Justice, and my Injustice, the Impiety of my Flesh, and the Piety of thy Nature. And now, O blessed Lord, thou hast endured all this for my sake ; what shall I render unto thee for all thy Benefits bestowed upon me a sinful Soul ? Indeed, Lord, I acknowledge, that I owe thee already for my Creation more than I am able to pay : For I am in that respect bound, with all my Powers and Affections to love and adore thee. If I owed my self unto thee for giving me my self, in my Creation, what shall I now render thee for giving thy self for me to so cruel a Death, to procure my Redemption ? Great was the Benefit that thou wouldst create me of nothing : But what Tongue can express the Greatness of this Grace, that thou didst redeem me with so dear a Price, when I was worse than nothing ? Surely, Lord, if I cannot pay the Thanks I owe thee (and who

can

can pay thee, who bestowest thy Graces without respect of merit or regard of measure ?) it is the abundance of thy Blessings that makes me such a *Bankrupt*, that I am so far unable to pay the *Principal*, that I cannot possibly pay so much as the *Interest* of thy Love.

But, O my Lord, thou knowest, that since the loss of thy Image (by the Fall of my unhappy Parents) I cannot love thee with all my Might, and Mind, as I should ; therefore as thou didst first cast thy Love upon me, when I was a *Child of Wrath*, and a lump of the lost and condemned World ; so now, I beseech thee, shed abroad thy Love by thy Spirit, thro' all my Faculties and Affections ; that tho' I can never pay thee in that *measure* of Love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in *Mercy* : That I may in truth of Heart love my Neighbour for thy *sake*, and love thee above all, for *thine* own sake. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine* own most precious Blood. O Lord, let me never forget thine infinite Love, and this unspeakable Benefit of my *Redemption* ; without which, it had been better for me never to have been, than to have any Being.

And seeing that thou hast vouchsafed me the Assistance of thy holy Spirit ; suffer me, O heavenly Father, who art the Father of Spirits, in the Mediation of thy Son, to speak a few Words in the *Ears* of my Lord. If thou, O Father, despisest me for my Iniquities, as I have *deserved* ; yet be merciful unto me for the *Merits* of thy Son, who so much for me hath suffered. What if thou seest nothing in me but *misery*, which might move *Anger* and *Passion* ? yet behold the Merits of thy Son, and thou shalt see enough to move thee to *Mercy* and *Compassion*. Behold the *Mystery* of his *Incarnation*, and remit the *Misery* of my Transgression. And as oft as the Wounds of thy Son appear
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in thy sight, O let the *Woes* of my Sins be hid from thy Presence. As oft as the redness of his Blood glisters in thy Eyes, O let the guiltiness of my Sins be blotted out of thy Book. The *wantonness* of my *Flesh* provokes thee to *Wrath*, O let the *Chastity* of his *Flesh* persuade thee to *Mercy*; that as my *Flesh* seduced me to Sin, so his *Flesh* may reduce me into thy Favour. My Disobedience hath deserved a great Revenge; but his Obedience merits a greater Weight of Mercy: For what can Man deserve to suffer, which God, made Man, cannot merit to have forgiven? When I consider the greatness of thy Passion, then do I see the trueness of that saying: That Christ came into the World to save the chiefest Sinners. Darest thou, O Cain, say that thy Sins are greater than may be forgiven? Thou liest like a Murderer, the Mercies of one Christ are able to forgive a world of Cains, if they'll believe and repent. 'The Sins of all Sinners are finite, the Mercies of God are infinite. Therefore, O Father, for the Death and Passion's sake, which thy Son Jesus Christ has suffered for me, and I have now remembered to thee; pardon and forgive thou unto me all my Sins, and deliver me from the Curse and Vengeance which they have justly deserv'd, and thro' his Merits, make me, O Lord, a Partaker of thy Mercy. It is thy Mercy that I so earnestly knock for: Neither shall my Importunity cease to call, and knock, with the Man that would borrow the Loaves, until thou arise, and open unto me thy Gates of Grace. And if thou wilt not bestow on me thy Loaves, yet, O Lord, deny me not the Crumbs of thy Mercy, and those shall suffice thy hungry Hand-maid. And seeing thou requirest nothing for thy Benefits, but that I love thee in the Truth of my inward Heart (whereof a New Creature is the truest outward Testimony) and that it is as easy for thee to make me a new Creature, as to bid me to be such: Create in me, O

Christ,

' Christ, a new Heart, and renew in me a right
 ' Spirit; and then thou shalt see how (mortify-
 ' ing Old *Adam* and his corrupt Lusts) I will
 ' serve thee as thy new Creature, in a new Life,
 ' after a new way, with a new Tongue, and new
 ' Manners, with new Words, and new Works,
 ' to the glory of thy Name, and the winning
 ' other sinful Souls to thy Faith, by my devout
 ' Example. Keep me for ever; O my Saviour,
 ' from the Torments of Hell, and Tyranny of
 ' the Devil. And when I am to depart this
 ' Life, send thy holy Angels to carry me, as they
 ' did the Soul of *Lazarus*, into thy Kingdom.
 ' Receive me into that joyful Paradise, which
 ' thou didst promise to the penitent Thief, who
 ' at his last Gasps upon the Cross so devoutly
 ' begg'd thy Mercy, and Admission into thy
 ' Kingdom. Grant this, O Christ, for thy own
 ' Name's Sake, to whom (as is most due) I as-
 ' cribe all Glory and Honour, Praise and Domi-
 ' nion, both now and for ever.

F I N I S.



